

# THE CONGREGATIONALIST

Volume LXXVIII

Boston Thursday 23 March 1893

Number 12



HENRY DRUMMOND.

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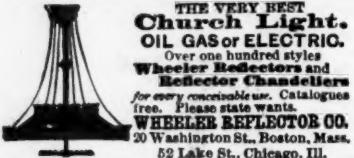
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# THE CONGREGATIONALIST

Volume LXXVIII

Boston Thursday 23 March 1893

Number 12

THE trustees of Andover Theological Seminary have acted promptly to fill the place made vacant by Professor Tucker's removal to Dartmouth, and there can be no doubt that the verdict of the churches will be that they have acted wisely. Rev. Henry Van Dyke, D. D., who has been elected professor of homiletics, is one of the foremost pastors in the Presbyterian denomination, has had exceptional advantages to qualify him for this new position, and is still a young man, being now in his forty-second year. He graduated at Princeton College and Seminary, has studied in the University of Berlin, was pastor for three or more years of the Congregational church at Newport, R. I., and since 1882 has been in charge of the Brick Presbyterian Church, New York. We understand that while Dr. Van Dyke has not committed himself at all in this matter, he has expressed his willingness to consider the invitation, which we hope he will see his way to accept. Professor Harris will take Dr. Tucker's place in teaching the electives in sociology, Professor Moore will lecture on the history of religions and C. C. Torrey, Ph.D., will be instructor in the Semitic languages. With these changes Andover will not fall behind in attractions for theological students.

We have not seen in the South a more hopeful sign for the future of the colored race than that shown by Phelps Hall at Tuskegee Institute, Ala., which was dedicated March 13. Rev. Dr. Lyman Abbott made the dedicatory address and a number of visitors from the North and the South were present. It is the gift of Miss Stokes as a memorial of her mother, who was the daughter of Anson Green Phelps of New York, and cost \$10,000. The remarkable thing about it is that it was entirely built and finished by the colored students themselves, and that most of its furniture also was made by them. It is intended as a Bible school for colored preachers. The negro has a large capacity for emotional religion. With thrift, order, chaste home life, intelligence and an enlightened conscience, no man can set the final bounds to his manhood and his usefulness. Tuskegee as an industrial and normal school managed by colored men has shown by its eleven years' history that it is wisely educating the race along these lines. This Bible school seems fitted to crown an institution which has been developed by experience of the needs of the colored people and which is the result of careful study by those who know what these needs are.

Going to meeting, to be sure, does not insure one's personal salvation and there is such a thing as excessive indulgence in this practice, but after all, as a rule, the persons who are ordinarily seen at the regular ecclesiastical gatherings are the ones who carry on their shoulders the brunt of the Christian work that is going forward in the world. We sympathize with the de-

termined effort which one or two Vermont pastors are making to bring about a large attendance upon the county conferences, with a corresponding increase in the size of the State convention in June. Perhaps the older members of the local churches might profitably imbibe some of the enthusiasm for conventions so characteristic of Christian Endeavorers and perhaps the Endeavorers themselves might do well to turn to account some of this enthusiasm in the interest of the meetings just mentioned. We wish our Vermont brethren success in their endeavor, as one of them expresses it, "to send the attendants upon the approaching conferences back to their homes with a new idea of the power of united effort such as our Congregational churches have never possessed." May this spirit overrun the boundaries of the Green Mountain State!

One important way of doing missionary service needs to be repeatedly emphasized. It is the sending of good books where they will be read and valued. The influence of such books can hardly be overestimated. In Japan, for example, there are sixteen theological seminaries of different denominations with 460 students, and there are 233 native ministers. Most of these, we suppose, read in the English language. Rev. J. H. Petree of Okayama says: "Our English-reading pastors are begging for the latest commentaries, volumes of sermons, biographies, etc. Every book would be used over and over again. Send one fresh, strong book by mail rather than a dozen old ones by box. Last century literature is of no service in Japan." Whoever sends should remember that his book will be a self-supporting missionary and therefore should be only of the choicest kind. We mention, by way of suggestion, such volumes as The Cambridge Bible for Schools, The Expositor's Bible, such lives of Christ as Stalker's and Geikie's, such sermons as Phillips Brooks's, McLaren's, W. M. Taylor's and Fairbairn's, and such biographies as those of Paton, Finney and Kingsley.

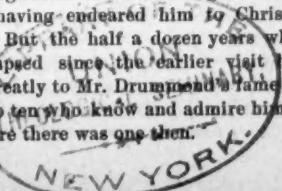
The program of the World's Parliament of Religions in connection with the World's Fair is issued and embraces a wide variety of treatment of topics concerning God and man and the relations which ought to exist between them. The relations of religion, historical and practical, to individual conduct, to social life, to civil government and to the various complex problems of society will be discussed in all their bearings. The parliament is to last from Sept. 11 to 27, with daily meetings in the Hall of Columbus and the Hall of Washington. In the last named place there are to be presentations of the history, doctrines, etc., of the various Jewish and Christian denominations and other organizations connected with Christian churches. We notice that meetings of this congress are announced on the grounds for each Sunday afternoon and evening, al-

though the United States Congress has voted that the exposition shall be closed on Sunday. This ignoring of the position to which the nation is committed on this important matter is, to say the least, unfortunate. With this exception the Parliament of Religions offers a program of great interest, which ought to attract large audiences and arouse discussions not confined to Chicago or the United States.

Three hundred years ago, in 1593, Henry Barrowe, John Greenwood and John Penry were put to death in London for maintaining the principles which Congregationalists have from that time professed and defended. They affirmed that a Christian church is simply an assembly of Christian persons who have covenanted together as disciples of Christ, and no others; that Christ has revealed in the New Testament the supreme law for the government of His church, and that that law is to be interpreted by the judgment and consciences of His people in their gatherings. For holding this faith they died. The Congregational Union of England and Wales has initiated plans for commemorating this important event in our history. Meetings are to be held in the City Temple, London, April 6, and a gathering of young people is arranged to be held April 8 on the spot where Tyburn gallows once stood, at the main entrance to Hyde Park. It is proposed to hold local celebrations this spring, and a united celebration in connection with the annual meeting of the Congregational Union in October. This is a subject of great interest to Congregational churches in this country, and we hope it will have place in associations and conferences and prove a fitting theme on which pastors may instruct their congregations on the beginnings of the history of our denomination.

## PROFESSOR DRUMMOND.

Six years ago the coming summer Professor Drummond paid his first visit to this country to attend the gatherings at Northfield and Chautauqua and to get a glimpse of American university life. The enthusiasm with which he was everywhere greeted, the appreciative hearing accorded him and the impression he made are still fresh in the public mind. It is therefore no more than natural that the announcement that he is on his way to our shores again should create widespread and eager anticipation of his coming. He was already well known on this side the water in 1887, his book, *The Natural Law in the Spiritual World*, being in many hands, and his royal support of Mr. Moody in his English and Scottish evangelistic campaigns having endeared him to Christian hearts. But the half a dozen years which have elapsed since the earlier visit have added greatly to Mr. Drummond's fame and there are ten who know and admire him today where there was one then.



Eventful and influential as his life has already been Henry Drummond may still be classed among young men, his precise age being forty-one. He comes of stanch Scottish stock, his birthplace being Stirling. His uncle, Peter Drummond, gained considerable distinction as the founder of that useful institution known as the Stirling Tract Depot. Professor Drummond was educated at Edinburgh and among his fellow-students there were two men now renowned on both sides the water—Dr. James Stalker and Rev. George Adam Smith. Further study along theological and philosophical lines he pursued in Germany prior to his connecting himself with Glasgow University, where as early as 1884 he was appointed to the professorship of natural science. The previous year he traveled extensively in the Dark Continent and embodied the fruits of his observations there in the charming volume, *Tropical Africa*. A trip to Australia in 1889 widened his horizon still more.

It is within the last few years that Professor Drummond's pen has been busiest. And yet his literary work has been in a sense a secondary vocation for he is primarily a lecturer and platform speaker, and even his most famous work, *The Natural Law in the Spiritual World*, is but an elaboration of familiar talks to Glasgow audiences, while *The Greatest Thing in the World*, which has attained such phenomenal popularity, and the other little books of a similar character, before they were committed to the types, were delivered as addresses at Northfield and elsewhere. There are not many Christian homes up and down New England into which one or more of these dainty booklets have not brought their message of faith and hope.

We but recognize an indisputable fact in saying that few living men have had such an influence in English-speaking countries as Professor Drummond. Thinkers and scholars, it is true, do not look to him for leadership, but the common people have heard him gladly and not alone they but wealthy, fashionable and aristocratic circles have turned to him a willing ear. What other man of this generation could bring together at the home of one of England's peers Sunday afternoon assemblies made up largely of the nobility to be instructed on the program of Christianity? He has been also a prime mover in such practical undertakings to rectify social conditions as have taken form in college settlements in the great cities. He gave the initiative impulse to deputation work through which universities have made themselves felt in their respective vicinities and to him the Boys' Brigade movement owes much of its present success.

Professor Drummond has been subjected to the fires of criticism, some of it perfectly fair and just and some of it quite otherwise. The flaw in *The Natural Law in the Spiritual World* lies in the apparent confusing of analogy with identity, but it has by no means vitiated the book or detracted from its suggestiveness. Fortunately, most of its readers have not opened its pages to search for heresy but to avail themselves of its help. Judged by a strict theological canon his other writings fall below traditional standards. It cannot be denied that he emphasizes the person more than the work of Christ, that he looks upon salvation rather as a deliverance from the power than from

the guilt of sin, and that he says very little about the Holy Spirit. Indeed, by a certain class of Christians in Great Britain he is considered an objectionable and dangerous teacher. He has little in common with the type of Christianity represented by the Mildmay conferences, the Keswick Convention and some of the Exeter Hall missionary meetings, or it would be more strictly true to say that that type has little in common with him. In the face of this opposition it has not always been easy for Mr. Moody to bring his Scottish friend to the front in his campaigns and at Northfield, but so far as we know the same mutual trust and regard exist between them today as when they first met and fell in love with each other on sight, although the professor does not seem to have taken a very active part in the evangelist's recent work in England and Scotland.

When we look for the sources of Professor Drummond's great and growing power we find it in the last analysis in the man himself. He is every inch a gentleman. He has a finely disciplined and well-stored mind. The scientific habit controls his thinking but he is also a man of affairs. Travel and wide reading have enriched and broadened him. He has every grace and charm of manner. He is master of a terse and translucent style. But behind all his scholarly attainments, all his literary and social polish is a noble personality permeated and inspired by the Christian spirit. It is this that has made him, like Phillips Brooks, a messenger of God to our age. This has given him sympathy with sorrow when outwardly his life has appeared to be all sunshine. This has made him a friend of the poor and the lowly, even though plenty and prosperity have always sat at his table. This has kept him humble when all over the world his praises have been sung. This has enabled him to strip Christianity of some of its cumbersome husks, to pierce through sham and cant, and to show to weary, needy, sinsick men and women the reality, the beauty and the blessedness of the life which Christ makes possible to every child of God.

#### THE CIVIL SERVICE.

The siege of Washington by the army of spoilsman has already begun in force and the friends of a non-partisan civil service are called upon for renewed vigilance and activity. From the assurances of support which have been volunteered to the views of President Cleveland and from the significant absence of support which has appeared in other quarters, it is clear that two elements in the Democratic party are in conflict over the offices. One regards them as the legitimate property of the party and looks upon Republican incumbents as usurpers of Democratic rights. The other has a more just sense of the truth that the offices belong to no man and to no party but are solely for the people.

It is admitted by some Democratic leaders that the theory of the civil service reformers is right, but still they would distribute the offices as spoils. Human nature, say they, must be taken as it is; the average intelligence and conscience of the people of the United States are on so low a plane in both parties that public offices are regarded as the legitimate spoil of the party in power and it is to be expected that the victors will

turn out the vanquished and refill the offices with their partisans.

Doubtless it is true that human nature is so made that the offices are a great temptation, but there are two sides to human nature, even in the same man. Unselfish and mercenary motives come in conflict in the same heart, and because the latter motives are human they do not disprove the truth that men are at times nobly courageous and unselfish. Let the spoils doctrine prevail without protest among all classes of our people and the swinish rush to the government trough will illustrate the strength of the brutish sentiment when it is not held in check by higher motives.

But it is not hopeless to appeal to the public to stop this disgraceful rush for office and to expect that at least some of the men who would otherwise join in the scramble will take their stand manfully against it. Not a Democrat has a right to any public office, nor has any Republican incumbent any just claim for retention save as he has served the public without partisanship, honestly and capably. Aside from the highest offices in the administration the political beliefs of the incumbent have no pertinence. Faithful and efficient service to the people is the only requisite. That given, no complaint can justly be made; that lacking, no party service can be an equivalent.

Many Democrats who admit the soundness of the merit principle in the civil service yet say that now is not the time to apply that principle, that honest and competent Democrats were turned out of office by the last administration and that only common justice demands that the process be reversed now. This is plausible but not conclusive. If it were sound, then a complete sweep would occur at every change of administration and each would be abundantly justified by its predecessor. But if the reform is ever to succeed a beginning must be made sometime. That new departure may be made now as well as ever and now better than ever, for then will the people have so many more years of non-partisan service based upon the honesty and efficiency of the incumbents. Not one man in all the nation will have suffered injustice by being kept out of his own. Doubtless there will be justification in the characters of incumbents for many changes, but if any postmaster or custom house employ is serving the public well then he should be retained.

This matter is one for the people themselves to settle, free from the interference of the political managers. In many parts of the country there ought to be enough public spirited and sagacious Democrats, joined with the Republicans, to make a strong majority of the community who would actively oppose purely political changes in office. Doubtless the Democratic spoilsman would raise a great clamor, but they are not the people. The Democrats who believe at heart in civil service reform would approve the effort. The people, regardless of party, would be gratified that faithful service of their wants was to be the standard of incumbency. It is for them, therefore, to improve their own case by refusing to join in any movement to change office holders for party reasons and to do all they can to prevent the removal of desirable public servants.

Resistance to the spoilsman can be made most effective by organization. In many places it would be well to organize a non-partisan committee to scrutinize the qualifications of aspirants to office, to oppose the unworthy and to favor the retention of the competent incumbents. The existence of such committee, determined to carry out its purposes, would tend to deter applicants and would have a most wholesome effect. One man, whether President Cleveland or any other, cannot well resist alone such severe pressure as promises to be made. It is for the men who voted for him and for those who voted against him, but who wish for a pure and strong administration for the good of all above party, to refuse to sign applications for office, to discourage all applicants and to oppose actively all aspirants who are unfit.

#### WHAT MORE FOR THE INDIAN?

It has of late years become a common thing to say that the Indian problem is solved. In a sense this is true. Provision for dividing the lands of Indians in severalty, compulsory education with a practical system for applying it and the way opened to citizenship are the terms for the solution of this problem. The last administration did a great work for the Indian which will give increasing honor to its history. The probable division of the lands in the Indian Territory in the near future, with the breaking up of the tribal organizations of the five civilized "nations" and the reception of those who take allotments as citizens of the United States, will be a long step toward the disappearance of the Indian as an Indian and his reappearance as a citizen. It is a pity, however, that the latest legislation for the Indians should have been marred by hasty and injudicious reduction of appropriations for the very purposes where comparatively small amounts of money might be expended with the largest results.

But there is another sense in which this problem is by no means yet solved. To give the Indian the responsibilities of manhood and citizenship does not equip him to discharge those responsibilities. To put him on a farm of 160 acres with a title deed in his hand will not make him a farmer. To take away his rations, call him a citizen, to take away the agents and make him amenable to our laws, does not teach him self-government nor guarantee him protection. To do all these things may as surely make him an outcast as to turn a child into the streets from an orphan asylum with a large sum of money in his pocket. Many of the Indians do not like to work and they do like whisky. On reservations the saloon is excluded and the Indian has not enough money to offer the liquor seller great temptations to defy the law. Greedy speculators watch for the Indian's land and equipments. It is a long and unknown path for him to the courts of law, where alone as a citizen he will find protection.

What the Indian still needs is to know the rights and the duties of citizenship and to realize their responsibilities through an enlightened conscience. For this he must know God and his relations with Him. Otherwise the privileges it is proposed to give him will prove a curse to him. And this moral and religious training, which

alone can crown with success the legislation for the Indian, must be done by Christian churches. Our duty and our opportunity are greater now than ever. Nearly all denominations except the Catholic have declined to receive aid from the Government for Christian work. This is right. It is adherence to a principle even more important to the welfare of our country than the religious education of the Indians themselves. But we must not forget our responsibility to them. To Christianize the Indian is to save him from himself, to save him from his enemies who have so often had him at their mercy and to whose greed he is now more than ever to be exposed and to save him to his country and to God. Now is the time to increase the efficiency of the schools and churches we are maintaining for the Indians, to increase our gifts and the earnestness of our prayers and to expect still greater triumphs of the gospel among them.

[Prayer Meeting Editorial.]

#### FROM WHAT DOES CHRIST REDEEM US?

From condemnation on account of our sins. All the philosophizing of some and the banter of others of the many who in these days try to make light of sin are in vain. Unless we are Christ's we have our hours—and so do they for that matter—in which we are conscious of guilt before God and of an uneasy dread of what the future may bring forth. We may cherish very different ideas of the penalties of sin, both present and future, from those commonly held in the past, but few of us are able to rid ourselves altogether of apprehension. Moreover, the more the mind dwells upon the subject the more this apprehension increases. Many, who give no outward sign of experiencing it, really are oppressed by it. Christ saves us from the condemnation of sin and thus affords mental relief.

He redeems us also from sin itself. Not that He renders us sinless, for He does not. But self-consecration to His service removes some temptations wholly and weakens the power of others, so that we not only, by the aid of divine grace, sin less grievously when we do yield to evil, but we also overcome many temptations altogether and triumphantly which formerly would have been too much for us. The effect of Christ's redemption is growth in moral purity, sweetness and strength here, not to take into account what is to come to pass in us hereafter.

It is not to be supposed, however, that to be a Christian saves one wholly from the consequences of sin. It relieves sometimes from many such consequences, but if one has weakened his body by intemperance to reform his life for Christ's sake and by Christ's help will not at once, and probably never will wholly, restore to him the physical poise and vigor which he has surrendered. He who has loafed himself into poverty will not, by uniting his life to Christ's, at once become rich, and never may gain that measure of prosperity which could have been attained had he begun active life with a proper sense of responsibility and energy. He who has accustomed himself to mean, cruel or impure thoughts will be long in gaining permanently as noble and devout a frame of mind as he otherwise could have

attained, if, indeed, he ever be able to attain it. The redemption which Christ offers us is a very inclusive and practical blessing.

#### THE WEEK IN REVIEW.

It is scarcely probable that the change of administration will in any way lessen the assiduity and vigor with which our representatives in foreign lands will defend the rights of our citizens engaged in missionary work or that they will be less insistent in demanding reparation for injuries done. Just now there is abundant reason why the State Department at Washington should be swift in letting the Sultan of Turkey know that his subjects must stop their attacks upon missionaries, their destruction of mission property and their suppression of and tampering with correspondence. The violence of the mobs and the destruction of property are events of the past year, but the insolence of the Turkish officials in suppressing telegrams sent to the American Board officials, and withholding or tampering with letters sent to them by the missionaries in Turkey, is of comparatively recent date, made known in the board rooms by a dispatch from Rev. Henry O. Dwight, via Philippopolis, Bulgaria, whither he was compelled to send his message in order to secure its transmission, the officials in Constantinople refusing to send it from there. Secretary Smith, Rev. Dr. E. B. Webb and Rev. C. C. Tracy of Marsvan, Turkey, visited Washington last week and made formal complaint against the Turkish officials. We hope that Secretary Gresham will act with dispatch and with vigor. Not only have the common rights of manhood been violated but pledges have been broken. It is too late in the day for the Sultan to attempt the persecution of Christian missionaries. His tenure as a ruler grows frailer each year. We taught Barbary corsairs a lesson in 1805. Our warships are not strangers in the Mediterranean. The State Department, as yet, has had no confirmation of the report from Madrid that Spain has acknowledged the righteousness of the claim for indemnity made by our former missionaries at Ponape in the Caroline Islands, but a dispatch is not unexpected, as ever since his appointment Mr. Snowden has been acting under urgent instructions to secure a settlement.

"On Sept. 1, 1891, the connection theretofore existing between the navy yards and politics was severed, and since then employment has been dependent entirely upon the needs of the service and the skill and efficiency of the person employed." So spoke ex-Secretary of the Navy Tracy at the banquet given last week in his honor by the citizens of Brooklyn who, irrespective of party, recognize the exceedingly creditable record of Brooklyn's first Cabinet officer. Secretary Herbert, after praising the work done by his predecessors, Messrs. Whitney and Tracy, pledged his adherence to the same divorce between partisan politics and naval administration, and he said it in a no qualified way. President Low of Columbia College rightly said of Secretary Tracy's order of September, 1891, that no more important contribution to the cause of civil service reform, and therefore to the cause of good administration and the permanency of American institutions, was made during President Harrison's administration. It is gratifying

to find the new secretary taking the same patriotic attitude. His assistant, Hon. William McAdoo, of New Jersey, though nominally a member of Tammany Hall, it is hoped will co-operate heartily with his chief in this and all other reforms. Mr. McAdoo when in Congress served on the committee of naval affairs and his appointment, like that of Secretary Herbert, is a promotion from the legislative to the executive departments of one who has proved qualified to consider the future of our navy from a lofty point of view. The appointment of E. B. Whitney of New York to be assistant attorney-general is a direct rebuff to Senators Hill and Murphy and the party leaders seem to have little to say about the selection of Hon. James B. Eustis of Louisiana as minister to France and ex-Chancellor Theodore Runyon of New Jersey as minister to Germany.

The Democratic party in New Jersey in the local elections held last week suffered the just penalty for the recreancy of its representatives in the last Legislature. Governor Werts has signed the bill prohibiting racing during three months of the year and the Citizens' League has brought the question of the constitutionality of the three objectionable laws before the Supreme Court for determination. Superintendent Byrnes has suppressed all the poolrooms in New York City, thus proving the potency of recent criticism and the ability of the police to enforce the law at any time if they only have the assurance of their chief that they are expected to. The responsibility for making the punishment of the many gamblers arrested a certainty and something more than a farcical fine now devolves upon the district attorney and the judges. Nebraska is shocked by revelations of corruption, showing the complicity of State officials with thieving bank officials in Lincoln and connivance at frauds and cruelty in the State penitentiary. Impeachment proceedings have been suggested. In Minnesota a legislative joint committee has forcibly seized and retained the books of the manager of the State Bureau of Coal Statistics and the accounts show that he has received large fees from corporations profiting by the sale of coal. Instead of guarding the interests of the people he has played into the hands of the corporations.

It is such facts as these, coupled with the record of the New Jersey Legislature in the fostering of gambling, the refusal of the Connecticut Legislature to guard the interests of the people by freely granting to railroad corporations power to water their stock, the spiteful attempt of California's lawmakers to change the State capital from Sacramento to San José and the abuse of the free pass system by Missouri's legislators, that are making pessimists by the hundreds—men who question the perpetuity of republican institutions. To be an optimist and an unqualified advocate of manhood suffrage in these days requires faith. Not every student of affairs can say with the Springfield *Republican* that, "the cure for the evils of democracy is more democracy."

The outcome of the contest between the federal judges in Michigan and Ohio and the striking engineers of the Lake Shore

Road is sure to be unsatisfactory no matter what it may be, but it will also be important, for it will establish a precedent of grave import to organized labor and public carriers. The facts are few but significant. A difference between the officials of the Toledo, Ann Arbor & North Michigan Railroad and their engineers resulted in the Brotherhood of Locomotive Engineers putting in force their rule which forbids engineers on other roads from hauling freight to or from a road on which fellow-engineers have struck. The engineers on the Lake Shore Road obeyed this rule and led in the boycott. Whereupon the Lake Shore officials appealed to the courts and received from Judge Taft of the United States Circuit Court an order enjoining Chief Arthur of the brotherhood from issuing or continuing in force the rule requiring engineers to boycott the Ann Arbor Road's freight. This judicial decree was obeyed by Chief Arthur, who suspended the rule. But five engineers and three firemen of the Lake Shore Road, being ordered to take out trains carrying freight for the Ann Arbor Road, resigned their position rather than comply.

Hitherto it never has been disputed that an employé has the inalienable legal right to cease his labors for any employer at any time unless bound by self-assumed contract. But now the broad question of the rights of the public in such a controversy is to be determined, for, so soon as these men resigned, another federal judge was summoned from Cleveland to Toledo and he ordered the eight men before him to show cause why they should not be attached for contempt of court. The judge held that the public is not only interested in the manner in which the men performed their duties but quite as much interested in the time when and circumstances under which they cease laboring for a common carrier. Railroads, he said, owe a high duty to the public which they are compelled to perform or suffer a heavy penalty, hence their employés cannot be allowed to choose their own time and place for leaving engines, stalling trains, etc. The judge was careful to affirm that he would not say that it was in the power of a court to compel individuals to labor where they did not will to, but he would undertake to begin a judicial determination of the rights of the public and the employer in such a contingency. It is evident that new questions of social obligation are involved in this controversy. The future power of organized labor is weighing in the balance.

Ex-Congressman Blount of Georgia has been selected to visit Hawaii and report to the administration upon the situation on the islands and the wisdom of proceeding with annexation. Considerable secrecy attaches to this appointment and the extent of the authority given to him has not been made known. It seems to be certain that supplementary instructions were sent to him after his departure for San Francisco, necessitated by the latest news from Honolulu, where the information that the Senate failed to ratify the treaty has strengthened the hands of those who oppose the provisional government and where there are said to be movements of the English and Japanese men-of-war that indicate a desire on the part of

nations other than our own to secure possession of the islands. The commissioners sent by the provisional government to this country continue hopeful that annexation will be the final outcome, but they agree with the provisional President Dole in saying that if the United States refuses to annex then the duty of the provisional government is clear, viz., to continue to rule. A return to the old régime is not to be thought of for a moment.

Having referred at some length to the fears of those who claimed that our Senate had agreed to a treaty of extradition with Russia, which imperiled the future of any subjects of the czar who might flee to this country to escape from the Russian officials because of offenses that are technically described as "political," it is a pleasure to be able to state that the senators refused to accept the treaty as it came from the Department of State, and insisted that an amendment be inserted which specifies the crimes against the czar or members of his family, which are extraditable. Murder, assassination or poisoning are named, and it is held that when these acts are attempted the individual ceases to be a political and becomes an ordinary criminal. This amendment has been informally approved by the Russian minister at Washington and must be adopted by the Russian Government before the final ratification and publication of the treaty.

By the death of Jules Ferry France loses one of her greatest men and the republic a stalwart patriot, whose varying career of success, defeat and again success is instructive and reassuring to every man struggling for fame. Compelled nine years ago to retire from the ministry because of his connection with the unpopular wars in Tonquin, a few weeks ago he was elected president of the Senate and conceded to be the most likely successor of Carnot, should the latter be driven forth by revelations of complicity in the Panama frauds. As minister of public instruction and the fine arts and again as minister of education he did much to add to the culture of France, and his persistent opposition to the Jesuits earned for him the hatred of the faithful, while at the same time it rid France of some of her worst enemies. His sudden death gave Paris a shock such as it has not had since the death of Gambetta. Both those who hated and those who respected him realize that a great force in French politics has passed away. The trial of the Panama directors has brought forth no more damaging revelations and the force of those hinted at in our last issue has proved less destructive to the ministry than was anticipated or feared. The committee of the Reichstag, which has been considering the merits of Caprivi's army bill, has rejected the bill on a second reading, and this second rebuff, coupled with the failure of all attempts to induce Caprivi to reduce the number of recruits demanded by the government, leads correspondents in Berlin to predict that the only course open to the emperor is a dissolution of the Reichstag, an appeal to the people with the certainty of a defeat and a strengthening of the forces of the Social Democrats. The friction between Norway and Sweden increases rather than diminishes. The great court of Norway—the Storthing—by a vote of sixty-four to

fifty, has reasserted the right of Norway to separate consular service and independence of Sweden in all matters not described in the Act of the Union of 1814. The resolution is more radical than that passed in June, 1892, which met with the veto of King Oscar and caused the retirement of Steen, the Radical premier.

#### IN BRIEF.

Again an English editor nods. The *Thinker* refers to an article in one of our leading magazines by "Mr. Gail Hamilton."

The new Cabinet is Presbyterian. So is Mr. Cleveland. Is the "rotary eldership" scheme, now quite common in Presbyterian churches, the model for the new rule which demands rotation in office holding?

One significant result of the influence of Christian Endeavor Societies is mentioned by our Oberlin correspondent this week. It is seen in the increased proportion of capable Christian workers among the young people who enter our colleges.

The Russian Bible is being revised. The holy synod of the Greek Church has intrusted the work to prominent Russian theologians and scholars and the czar has approved. It is a comfort to see in this fact the evidence that in religious matters Russia has advanced as far as England was under Henry VIII.

The *Lutheran Observer* has joined the *Mail and Express* in the attempt to induce Christendom to change the spelling of the name of the first day in the week from Sunday to Sonday. Its editor hopes the religious press will unite in this crusade against heathen nomenclature. We prefer to direct our energies elsewhere. Heathen acts by nineteenth century men and women need abolition a great deal more than the unmoral traditions of etymology.

Every one of our readers who is interested in our foreign missionary work will read attentively the article by Professor Fisher in this issue on Dissensions in the American Board. We speak with confidence, as the result of extended correspondence, when we affirm that Professor Fisher represents in substance the position of the large majority of the educators in our New England colleges and seminaries to which the board looks for candidates for foreign missionary work.

W. T. Stead suggests that every graduate of a theological seminary should spend one month in a policeman's uniform, walking the streets of a great city and receiving impressions relative to the "solidarity of the race and the state of the human race as it is with its Sunday clothes off." Six months' residence and work in a college settlement will serve the same commendable end without some of the unpleasant features incident upon posing as a representative of the law.

Straight Sermons to Young Men and Other Human Beings is the title of a volume of sermons just given to the public by Rev. Dr. Henry Van Dyke of New York. This title implies that some sermons are devious and fly wide of the mark—an implication which is in accord with fact. The title also would seem to imply that young men are sometimes so far from human in their tastes, amusements, sports, ideals, that they force critics to question whether they be brutes or have souls.

A scheme for reciprocity between Eastern and Western pastors is on foot. Of course the World's Fair will draw to Chicago many from this section of the country and as usual the Western men will be wanting to make their annual visits to the old homes down East. It is therefore proposed that exchanges covering as many Sundays as in each case is mutually

agreeable be arranged. We should think quite a number of pastors would be glad thus to extend their vacations. Correspondence on the matter may be opened with Rev. J. W. Geiger of Marion, Io.

The Chicagoans are going forward vigorously with preparations for a Congregational exhibit at the World's Fair. The committee has been increased and includes now leading clergymen and laymen who are accustomed to put through what they undertake. When their plans are a little more definitely outlined and it becomes apparent that a creditable display can be made in the limited space assigned, we doubt not that Congregationalists throughout the country will be found ready and glad to aid the enterprise. An article in our issue of March 9 contained valuable suggestions on the general subject.

The *Publishers' Weekly* calls Rev. A. J. Gordon, D. D., the senior pastor of Boston, since the death of Phillips Brooks, in respect to continuous service, as he has just completed twenty years of labor with the Clarendon Street Baptist Church. This is a mistake, for at least three of the present Congregational pastors were Dr. Gordon's predecessors in entering their present pastorates. Dr. S. E. Herrick began work at the Mt. Vernon Church and Dr. B. F. Hamilton at the Eliot Church twenty-two years ago, and Dr. A. H. Plumb at the Walnut Avenue Church twenty-one years ago.

A considerable sum of money was lately given to a Congregational church in England by a man who had defrauded his creditors. The church took the gift—and sent the amount to the creditors. Some question has been raised as to the propriety of religious and charitable institutions receiving gifts from those known to have gained their fortunes by wronging others. This incident suggests a solution of the question. Men have no right to money dishonestly gained. If they voluntarily place it in Christian hands it surely ought not to be given back to them. If possible, let it be applied directly to right the wrongs by which it was gained. If that is impossible, let it be used for the good of mankind.

Here is a new phase of the victories which tolerance wins. Prof. A. Vambery, writing in the March *North American Review* on England in the Orient, gives the reasons why the Anglo-Saxon has been so much more successful than the Slav or the Latin in its attempts to supplant Oriental barbarism and semi-civilization with Occidental civilization. Despite the vast difference in religion, which always will prevent close contact between ruler and the ruled, the unknown Asiatic virtue—religious tolerance—lessens this antipathy. Wherever Great Britain rules all religions enjoy equal right and protection. This attitude, doubtless, displeases extremists, but it coincides with the wisdom of the past and the spirit of the century just dawning.

Though Presbytery possess veto power in the settlement of its ministers and though Methodist bishops appoint all pastors to their charges their authority has come to be largely nominal, for Presbyterian and Methodist churches and pastors make their own arrangements with the expectation that their action will be sanctioned. But Bishop Newman has rudely shattered this fancy in the case of one flock and has asserted real power. Rev. T. P. Frost of Brooklyn yielded to the wishes of the First Church of Baltimore to become its pastor. His successor in Brooklyn was selected and resigned his pastorate in New York. Suddenly Bishop Newman appoints Rev. C. W. Baldwin to the church in Baltimore and there are embarrassment and indignation all along

the line. This may lead to a discussion of a Methodist bishop's power, and result either in making it again a reality or in its abolition.

The Methodist General Conference, when it adjourned last summer, directed the annual conferences to act upon certain definite propositions relative to amendments to the restrictive rules, these propositions necessitating a vote of three-fourths of the annual conference against them if it was desired to prevent women from entering the annual and general conferences as delegates. The Baltimore Annual Conference has just met and refused to obey the General Conference, declining to vote upon the proposition, proposing a course of its own and recording its purpose to defer voting until 1895. This action provokes criticism from those who have hoped to change the plan of representation so as to admit women by an adroit and unusual interpretation of terms. But it would not be to the honor of a great religious denomination to carry a reform, however desirable, by methods which would discredit politicians.

"The explosive power of a new affection" goes a great way in reforming and transforming human lives, but we are learning in these days that when the devil goes out of a man it behooves his friends to take care that the tenants who move in shall some of them at least possess substantiality. Dropping into a Hartford church one morning last week we found one of the prominent workers engaged in preparing a temperance cocktail, using one of the chairs in the chapel as a bar. A poor fellow stood by him who the evening before had yielded to Mr. Murphy's appeal and signed the pledge. But with the dawn of a new day the awful appetite returned and with nerves all unstrung he sought the friends of the previous evening. "I haven't taken anything," said he, "but it's pretty hard to keep from it." They immediately sent out for some eggs, milk and cayenne pepper. The resultant mixture stopped for a time at least the craving for something stronger. We call this practical Christianity.

We chronicle this week important changes in prospect which are of great interest to the denomination. The transfer of Dr. H. A. Stimson from Pilgrim Church, St. Louis, to the Tabernacle Church, New York, will be a severe loss to the former city, but is an omen of continued prosperity to the work which Dr. Taylor has so nobly carried on for more than twenty years. Dr. Stimson's record and present position in our denomination will give confidence that this very important pastorate is to be well and wisely filled. Rev. Dr. E. L. Clark will bring new life and hope to the Central Church, Boston, and Dr. Van Dyke is admirably fitted for the professorship of homiletics at Andover. In return for these two contributions from the Presbyterian Church we are called to give to it Rev. Dr. D. O. Mears of Piedmont Church, Worcester, who is to take charge of the Calvary Presbyterian Church, Cleveland, unless, as we hope and are inclined to believe will be the case, his people's earnest efforts to persuade him to withdraw his resignation shall succeed.

Now that Gen. Thomas J. Morgan is secretary of the Baptist Home Missionary Society, and no longer Indian commissioner, he is free to give out information which shows how bitter is the fight against partisanship which every man who holds that honorable position must wage. O that President Cleveland may appoint a man of the same caliber and backbone! General Morgan recently said to the Philadelphia Baptist Union:

Mr. Ingalls, who misrepresented Kansas, said to me, "I want you to appoint so and so as principal of the Indian school in Lawrence." I replied to him: "I have already

appointed a man whom I know to be a first-class man and teacher and I cannot displace him." Mr. Ingalls was exceedingly angry. Mr. Plumb, a senator of great influence, was angry because I had displaced one of his partisans, a man wholly incompetent and unfit. He said to me, "I am going to fight you in the Senate and everything you do." I said to him, "Mr. Senator, that is your privilege." He voted for the Indian appropriations but he always fought me. No member of Congress, except chairmen of committees and persons under the pressure of official responsibility, ever said to me, "Let us talk this matter over; how can I help you?"

#### STAFF CORRESPONDENCE.

##### FROM BOSTON.

"All things come round to him who will but wait," and now it is the turn of Central Church to rejoice. We should think it would be disposed also to call in its neighbors and friends to share in its jubilation over the fact that Rev. E. L. Clark, D. D., has signified that he will accept a call to the pastorate. The Central people have had their eyes upon him ever since he severed his relation with the Presbyterians because he was unwilling to remain longer in a denomination so large a proportion of whom are apparently averse to tolerating Dr. Briggs and men of his type. Sunday before last, without a thought that he was to be considered a candidate, Dr. Clark occupied the pulpit, quite captivating his hearers both morning and evening. The committee at once tendered him an informal call and his decision was speedy and satisfactory. He will go abroad early next month to spend the summer and will return prepared to assume the pastorate in September. Meanwhile some desirable repairs will be made upon the edifice.

Dr. Clark's successful pastorate in New York, covering nearly a score of years, is the best guarantee of his fitness for his new and important field with its peculiar problems. By training and social ties he is allied to New England and will quickly find himself at home in a Congregational environment. Though considerable notoriety has been thrust upon him by his recent abandonment of Presbyterianism, his action ought not to prejudice any against him, for, theologically, he is far from being an extremist. Indeed, in his letter of acceptance read at the prayer meeting last Friday evening, he was careful to put himself on record as a positive and stanch believer in the fundamental Christian truths.

The person who strolls into the South End Free Art Exhibition in the old Franklin schoolhouse on Washington Street near Dover will have an interesting experience if he is inclined to be more than a superficial critic of the pictures and sculpture, for, in the first place, there is a most valuable and instructive collection of paintings in oil and water-colors and a very small but choice array of sculpture and bas-reliefs, all loaned by artists or patrons of art, appraised at \$75,000 and placed as advantageously as the limitations of the hall permit. Secondly, there has been since March 13, and will be until April 7, a stream of "all sorts and conditions of men" and women pouring into the building. Fourteen hundred visited the room the first day, and one thousand per day is a low estimate for the average attendance. The majority of these never saw such pictures before and probably never will again, unless they follow the exhortation of the official catalogue, which says, "One of

the best results of this exhibition will be gained if many people after seeing it will make up their minds to go oftener to the Art Museum in Copley Square." Do they appreciate the pictures? Exceedingly. Few understand or even see excellence of technique; probably few grasp, for instance, the symbolism of the copy of Botticelli's *Tobias and the Angels*, but there has yet to be found the hardened street Arab or battered veteran tramp who has not immediately recognized the fidelity of the realism in Sandham's *Village Smithy*, the "naturalness"—as one urchin said to the writer—of Lobre's interior of a French home, with its beautiful portrayal of a grandmother's love for her grandchild and the latter's interest in her picture paper.

When it is remembered that these boys and girls, men and women, to whom these pictures are a revelation of a new world, are not left without guides, but are helped to understand the pictures by the text of the catalogue and, better yet, by the loving words of men and women of refinement who have volunteered to do this work, then it begins to be seen that this exhibition is an important phase of that new movement which hopes to secure the giving of self by the fortunate and educated to the less fortunate and ignorant. No one who has tried this work of serving as a guide can look upon it as other than a pleasant privilege, for the thirst for knowledge is so evident, the comments are so naïve and often so searching, that it proves to be a reciprocal education. Abundant opportunity is afforded for sowing seeds of thought. The man who can lead a crowd of boys up to the bust of Lincoln, Peale's portrait of Washington or Bachman's bust of Boyle O'Reilly and not stimulate their patriotism is very unfeeling and stupid.

It would seem that the city is likely to be pretty well provided with college settlements. The list includes the Andover House at the South End—the first in the field—the Girls' Settlement on Tyler Street, started this winter, and now the Epworth League settlement at the North End, maintained by Boston University students. It was first planted at the West End, but two months ago was transplanted to 18 Charter Street, near the old Copp's Hill burying ground. This is not an exclusively masculine or feminine enterprise, for some of the married theologues have established their wives as housekeepers and thus a genuine home atmosphere is created. At present there are nine residents, five men and four women. They pay their own board and rent, and also contribute largely themselves to the running expenses. The work is largely among the Italians and German Jews, for whom a half-dozen clubs and classes have already been formed. The need of learning Italian and the Jewish German dialect has already been felt and members of the settlement are hard at work at those languages. Assistant workers have been brought in from Boston and Harvard Universities and from the churches. One of the women gives all her time to visitation, and one of the men devotes himself to the evangelistic work in low lodging houses, which he terms "the neediest and filthiest work there is."

The distressing ravages made by the fires of the month and the frequency of such con-

flagrations during the winter, together with great uncertainty as to their origin, have created considerable nervousness among those who do business or have investments in the heart of the city. While the ruins of the great fire of March 10, which entailed a loss of between three and four millions, are still smoking, Tremont Temple falls a victim to the devouring element, and its fate will cause a shiver of regret to run through thousands and thousands of persons, not only citizens of Boston but all over New England, who have attended gatherings in this historic structure and have there been moved to laughter or tears by the song and oratory which have floated out from that platform.

The Baptists have controlled the property since 1843 and it has passed through two baptisms of fire and water previous to this last one, being burned first in 1852 and again in 1879. Each time our courageous friends have promptly rebuilt and the probability is that they will set themselves at once to the task again. Many of the benevolent interests of the denomination centered in the building, and one of the most serious losses was that of the valuable collection of documents and curiosities in the foreign mission rooms, some of which cannot be duplicated. The *Watchman's* editorial rooms were on the second floor. The main auditorium could seat 2,800 persons while the Meionaon below could accommodate 1,000 and has been the scene of quite as many and hardly less important religious gatherings. The Union Temple Church, of which Dr. G. C. Lorimer is now the pastor, is known throughout the city as the Strangers' Home and the past winter great congregations have been drawn thither. Last Sunday morning the people betook themselves to the old Mt. Vernon edifice on Ashburton Place and in the evening to Music Hall, the services being naturally tenderer and more impressive than usual. The Park Street people, owing to the excitement caused by the fire, held their morning services in the vestry. The Boston Primary Union Meeting of Sunday School Teachers, which has heretofore been held in Chapel Hall, Tremont Temple, will be held at Wesleyan Hall, No. 36 Bromfield Street, every Saturday at two o'clock, for the study of the International and Blakeslee Lessons until further notice.

#### FROM MILWAUKEE.

Near the headwaters of the Wisconsin and the Chippewa is a tract known as the Wisconsin State Park. Of this area, however, the State owns, perhaps, not more than one-twelfth. This portion has been withdrawn from the market and there is hope that the United States Government will make a gift to the State of the remainder. In our extraordinary Legislature, however, it has been proposed to sell what the State does possess because it is said that thieves are stealing the timber! It does not seem to occur to the advocates of this measure that it may be better to punish the thieves than to dispose of land which ought to be kept forever as a region of forest and lake. Fortunately, the bill is likely to be defeated.

But this Legislature is not making an enviable record. The event of the early part of the session was the election of a United

States senator. The headquarters of candidates were practically open bars. These did not lack patronage and it was noticed that at just about the end of the contest a member of the assembly suddenly died—not of drunkenness, of course. He died of "heart failure." This gentleman was deeply mourned—officially. Another unedifying sight of the struggle was the presence in the lobby of two Polish priests from Milwaukee. These gentlemen went primarily, no doubt, to show that the Church of Rome never seeks to interfere in politics and, secondarily, to bring back one of their flock to the support of Milwaukee's candidate for the United States Senate. In their immediate object the clergymen were unsuccessful, but their candidate was elected. He is a gentleman who inherited some years ago the largest fortune ever bequeathed in Wisconsin. It is evident, therefore, that he has the proper qualifications for his high office.

At present, if societies maintaining agricultural fairs receive State aid, it is required that they forbid the sale of liquor on their grounds. The assembly has passed a bill to remove this restriction. We have—perhaps the reader may say "had" by the time these lines are printed—a statute under which towns, villages and cities may, by direct vote, forbid the granting of license. This also the assembly has voted to repeal. The same proposed act lowers the rate of license. From the introduction of this bill the Roman Catholic Bishop Messmer of Green Bay has publicly thrown his influence against it and it does not need to be said that the great majority of the Protestant ministers are opposed to it. But a liquor selling member of the assembly affirms that the clergy have no business to interfere in this matter. Presumably it should be left entirely to the saloon men.

The last report of our State superintendent of public instruction contains certain figures suggestive enough in view of the repeal of the Bennett law. The comparison of figures is between the school years 1890-91 and 1891-92. In the public school enrollment of those between the ages of four and twenty we find the number stated at 360,640, a gain of 2,833. But this is not satisfactory in view of the fact that the number of those between four years old and twenty has increased 8,914. By adding the number of those under four and above twenty who have attended school we get a total of 362,064. This is a gain of only 2,810 and is 61,586 less than the seating capacity of the schoolhouses.

But when we come to those between the ages of seven and thirteen who have attended public schools for twelve weeks or more we find a positive loss of 5,095. However, of this same class in private schools—mostly Roman Catholic and nearly all the rest Lutheran—there has been a gain of 2,336. In these the attendance is now much more than one-fifth of that in schools controlled by the State. It will be remembered that by the unconditioned repeal of the Bennett law the State deprived itself of the right to see that the English language is even taught to the pupils of these private schools, much more of the right to see that they use it in any of their studies. Moreover, the "percentage of those between seven and thirteen who did not attend any school twelve weeks" was eight and one-

tenth; it is now eleven and five-tenths. This percentage, however, the superintendent thinks appears to be greater than it really is, inasmuch as he is certain that the attendance on parochial schools is greater than appears from reports sent him. This, according to his estimate, is not less than 55,000. The number of male teachers in public schools has decreased by 109; the number of female teachers has increased 122. In the case of teachers "outside of large cities" there is a comparison of wages. Those of male teachers have increased by the munificent sum of four cents per month, while those of female teachers have decreased twenty-nine cents per month. From all of which some will conclude that neither the decision in the famous Edgerton Bible case nor the repeal of the Bennett law has done our public schools any immediate good.

From the school to the church is an easy transition and in this case a pleasant one. Plymouth of our city did last year what every strong church should do—gave more in benevolence than it spent on expenses. Its gifts, as nearly as can be ascertained, amounted to \$11,369.02. The Tabernacle (Welsh) has reopened its house of worship. This has been practically rebuilt upon a new site. By the removal of the needs of the Welsh people of the city are better served and, if the church desire it, a work in English can be begun with better prospect of success than in the old location. Rev. D. L. Jenkins has begun a work in English in connection with the Welsh church of Bay View. Pilgrim installs its new pastor, Rev. I. L. Cory, this week. On Tuesday and Wednesday of last week there was a missionary rally at the Grand Avenue Church.

J. N. D.

#### FROM SAN FRANCISCO.

Municipal reform! It is coming in our California cities. Last fall this metropolis made a desperate effort with results not altogether gratifying yet measurably effective. Not all our officers are reformers, but, mindful that an aroused public watches every move, they know that any new combinations of evil will meet a fate similar to the one which crushed the existing ring in November. Encouraged, it may be, by this state of affairs Oakland is in the thick of the battle. San José, too, wearied with the political tyranny of the bosses, is rising in her might. Patiently we await the approaching elections.

One or two things of late have given our Unitarian friends some cause for rejoicing. Reference is made to the change of creed or, at least, of allegiance on the part of Rev. G. B. Allen, who some years ago came to our body from the Reformed Episcopal, and of Rev. J. H. Garnett who found his Baptist associations rather too rigid for his liberalizing tendencies. Moreover the property until recently belonging to the Woodbridge Presbyterian Church is now owned by the Second Unitarian society. Always a feeble folk the Presbyterian fold found themselves unable to carry a mortgage and transferred it to the newly-formed Unitarian church. Fortunately a neat balance remains for our Presbyterian brethren, and, overshadowed by a larger sister of their own denomination, they are seeking a new center. While thus, and in other ways, liberal tendencies

are making progress, it is not by the changing beliefs of those once counted orthodox save in few instances, which might be paralleled by an equally strong counter-movement, but by those always thus inclined finding after many years a sufficient number of their kind ready to co-operate with a leader whom Unitarian authorities sagaciously send for just such work.

San Francisco, the home of the Boys' Brigade movement in America, is in no way losing its interest in it and preparations have been making for a grand rally of the two score or more companies in this and neighboring cities in which more than 1,000 boys take part.

At last the new Y. M. C. A. building is beginning to materialize. Through his more than ten years of service Secretary McCoy has labored indefatigably to put the institution into such a condition that enlarged facilities would be demanded. Contracts having been made ground will be broken in a few days. The lot, worth \$150,000, is centrally located. The building is to cost over \$200,000. It will be one of the finest and largest in the world. Liberal contributions have been made, the largest being \$40,000 by G. W. Gibbs, one of the most extensive iron merchants on the coast.

Secretary McCoy spoke in the First Church recently on What Christianity Is Doing for Young Men. This is one of a series on What Christianity Is Doing for San Francisco. Equally pertinent and interesting sub-topics are being presented, much to the profit of the large congregation assembled. Representatives from the Salvation Army, the Christian Union Mission and the kindergartens have already appeared, following whom each evening the pastor has given an appropriate discourse. Increased interest in these various lines of Christian work cannot but result. The new pastor of the First Church is welcoming many into membership. Of the score or more just uniting ten were young men. Of course the matter of removal cannot but suggest itself. Again this mother church is being crowded by business blocks, but the floating population about it is large. Boarding houses within a short distance abound, the large hotels are not far distant and, though the membership is greatly scattered, the place evidently for this church is its present location. With an auditorium scarcely, if at all, equaled by any of the churches in the city, with a membership growing more and more united and with a competent pastor there seems no reason why this people should not be among the most mighty not only here but throughout the denomination.

#### OCCIDENT.

#### CURRENT THOUGHT.

##### AT HOME.

Hon. Abram S. Hewitt, ex-mayor of New York City, says in the *Christian at Work*: "The real problem before us is how to prevent the rule of the unfittest. In other countries by wise measures of precaution the progress of crime and mendicity has not only been arrested but its relative proportion in the body politic has been steadily reduced. Here alone among the great nations of the civilized world crime is on the increase. In the presence of this appalling fact our rulers appear to be more concerned in devising new sources of taxation in order to provide the means of support for the proletarian class, whose votes are

needed for partisan ends, than in framing measures required to prevent the destructive classes from finally getting the upper hand. The question of character in the present crisis of our destiny is vital and no man who cannot be trusted to act according to his conscience should be put in office, and no man who has been branded by the infamy of a vote in favor of vice and debauchery should be allowed the second time to degrade and disgrace the responsibility of representation."

The *Christian Register* says the late Rev. Dr. A. P. Peabody was "as much more conservative than Channing as he was more conservative than Parker. In all the controversies which followed Emerson's divinity school address he was found among the defenders of miracle and supernatural Christianity. The students who most tried his patience were the men who, in the divinity school, indulged in the vagaries of a liberty not tempered with reverence. If at any time he lapsed from his customary indulgent temper it was when he was dealing with those who seemed to him to make light of revelation and the authority of Christ. Of those who in the pulpit abjured Christianity he said they climbed by its help and then kicked away the ladder by which they had risen."

The *Northwestern Christian Advocate* is "not enamored of the professional peripatetic antagonist of the Roman Church. That church has refutable false doctrines and deserves rebuke for meddling in political affairs. No effort to state the truths embalmed in Protestantism should be omitted or avoided. However, some men and fewer women go about the country assailing the church in question and are never so happy as when they are visited by the bludgeons and bad eggs to which they often richly entitle themselves. . . . Rome has repudiated the fagot and the thumb-screw for use upon republican soil. It now proposes to use American weapons and ostensibly adopt American methods of self-assertion. He who is hasty to allege the current employment of Middle Age Roman tactics will surely enrich Rome with the spoils that come of reaction against unjust accusation. Any lawyer may plead a case at the bar, any judge may preside in court, but be very careful to choose the right man to write your indictments."

The *Catholic Review* opposes the Faribault compromise and the drift toward giving up the parochial schools since Mgr. Satolli's decision: "Any compromise plan that may be justifiable and tolerated under peculiar circumstances must be considered not a permanent but a temporary arrangement; not as inherently preferable to parochial schools but as tolerable until such a time as parochial schools can be built or until the state is ready to do justice. . . . We believe the majority of the more candid conservative portion of our Protestant fellow-citizens are in favor of fair play. . . . The sober second thought of our non-Catholic fellow-citizens will in time be in favor of doing us justice. . . . Their prejudices are giving way."—The *Pilot* (Roman Catholic) says the bill for State [New Jersey] support of Roman Catholic parochial schools on the Faribault plan "will be presented again next year and steadfastly every year until the Catholics get their rights."

Prof. W. T. Davidson of Birmingham writes to *Zion's Herald* describing the Theological Drift in the Old World. He believes it to be increasingly clear that English scholars are prepared to speak out from a standpoint of their own on Biblical criticism, "neither simply following the lead of extreme German theorists nor simply meeting them with dogmatic denunciation."

#### ABROAD.

The March *Contemporary* is valuable for the reminiscences of Tennyson contributed by his niece and ward, who gives us statements rel-

ative to the great poet's religious belief that are of greatest value. She quotes him as saying in one conversation: "I firmly believe that if God were to withdraw Himself from the world around us and from within us for but one instant every atom of creation, both animate and inanimate, would come utterly to naught, for in Him alone do all beings and things exist. He can and does answer every earnest prayer, as I know from my own experience. . . . Wherever life is there God is, specially in the life of man. We are all sons of God, but one alone is worthy to be called the Son of Man, the representative of the whole of humanity. . . . I do not care to make distinctions between the soul and the spirit, as men did in days of old, though, perhaps, the spirit is the best word to use of our higher nature—that nature which I believe in Christ to have been truly divine, the very presence of the Father, the one only God, dwelling in the perfect Man. Though nothing is such a distress of soul to me as to have this divinity of Christ assailed, yet I feel we must never lose sight of the unity of the Godhead, the three persons of the Trinity being like three candles giving together one light. I love that hymn, 'Holy, holy, holy, Lord God Almighty,' and should like to write such a one."

The *Methodist Times* does not like the Sunday closing local option feature of the temperance measure now before Parliament. It believes that "the proposal of the government sacrifices the deep convictions of the Christian and humanitarian section of their supporters to the cynical and secular wing of the Liberal party. There is positively no excuse for this extraordinary policy, as we do not ask the cabinet to make national Sunday closing a part of their bill. We only ask them to drop all reference to it, and without prejudice or favor to give facilities for a private bill in which the question may be discussed on its merits. If they cannot see their way to help us, why should they go out of their way to injure us? Let them leave the Sunday closing question alone."

The Bampton lectures for 1883 are being given by Prof. W. Sanday, his theme being The Estimate of the New Testament by the Early Church. The *Independent* reports him as saying in his first lecture: "The process by which the early church defined the limits of its Scriptures was like the process by which opinion has ripened on many another subject before and since. There entered into it a number of varied elements: reasoning, partly conscious and partly unconscious, authority, usage, the sense of affinity to things spiritual, and of harmony between spiritual things already realized and appropriated and others lying beyond, where the realization and appropriation was still to come."

#### THE DISSENSION IN THE AMERICAN BOARD.

BY PROF. GEORGE P. FISHER, D. D.

At the meeting of the board in New York, when Dr. Storrs's letter of acceptance was sanctioned and he was himself placed on the Prudential Committee, it was thought by many that the trouble in the society was over, but the refusal of the majority of the committee to admit Dr. Storrs's interpretation of his own letter in its bearing on a practical case kindled again the flames of controversy. Once more, when at Minneapolis new rules of administration were adopted despite the strenuous opposition of leading officers of the board, it was hoped that peace would be secured. But the course taken by the officials who were responsible for carrying out the rules has had the effect to disappoint that expectation. I venture

upon a few remarks on this new phase of the long contention.

The committee of nine which reported at Minneapolis had two objects in view. The first was to put an end to the bureaucracy, or control of secretaries in the matter of missionary appointments, which custom had established in the Mission House. No more creeds were to be sent out to applicants. No more efforts were to be made to mold their opinions. Their confessions of faith on being received were forthwith to be handed over to the Prudential Committee, the appointing body.

The second object which the committee of nine had in view was to put a stop to the method of examination at arm's length—by an interchange of letters. The applicant was to present in writing a statement of his belief on each of the principal doctrines. Then, in case the committee should need more light as to his opinions, they were to seek it through an oral conference, with doors open to his personal friends and members of the board. But an amendment of the measures proposed by the committee of nine gave to the Prudential Committee the privilege of sending to a candidate once, and once only, written questions before inviting him to any such public conference. This regulation was designed to meet cases where meager creeds might be sent in by persons living at a distance.

Whether the amendment was wise or not I will not here inquire, but will merely observe that the committee of nine had considered the question of the expediency of such a provision and had decided against it. Under the cover of it supplementary questions on a number of subjects have been drawn up and sent to applicants. The lists of questions are understood, although varying somewhat in form, to be in the main identical. One of the inquiries relates to inspiration. Another, I hope it is not uncharitable to say, seems designed to fish for doubts on the subject of conditional immortality.

Respecting this proceeding of the Prudential Committee, it is plain that, if the questions have been sent to any of whose soundness they were already convinced, the committee has gone beyond the terms of the amendment. They were not given the liberty to send out a "usual" list of questions but simply to seek additional light in particular instances where they might consider it requisite. With this qualification the Prudential Committee has, no doubt, kept within the limits of the law.

But this action of the Prudential Committee has other bearings. An inspection of the "usual" questions shows that the leading topics are the very same as the principal points of the unauthorized creeds which the board prohibited from being longer used. It is a new illustration of the legend of Proteus. A creed turns into a catechism. By implication the new interrogatories charge the "creeds of acknowledged weight" in the Congregational body with shortcoming in these particulars of doctrine, since even to persons who profess an agreement with those creeds the catechism is sent.

There is another aspect of this proceeding which invites comment. Take the subject of inspiration, which is one of the topics of special inquiry and which lies next door to the broad subject of Biblical criticism. Are

our candidates for the foreign service to be cross-examined by the Prudential Committee on these matters? Are they to be called upon to go beyond and behind the creed statements? If so, what is not unlikely to be the consequence? Nothing is more likely than that new contests may arise, the committee will again find itself in a heavy sea, and, if it do as it did on the probation question, it will apply to the board for steering instructions. Thus the American Board and the Congregational denomination will be thrown into a ferment on the question whether the book of Isaiah has one or two authors or on the question what parts of the Pentateuch were written by Moses!

Can any considerate man doubt that for the board to go any farther in the business of defining theological doctrine would be a most injudicious proceeding? Shall a missionary society, existing for a specific, practical work, having for its real function to act in this one capacity as the agent of the Congregational churches and winning in this relation their confidence, assume a task which none of their regular ecclesiastical assemblies pretend to be authorized to undertake? Shall it take on itself the office of settling the metes and bounds of orthodoxy, even on the "burning questions" of the day, and of drawing lines between permissible and forbidden opinions?

If the board should come to consist of representatives chosen by the churches it would even then be incompetent to exert a prerogative of this sort. Its members could only exercise the powers committed to them. It might be better to have a general assembly, surrounded by constitutional safeguards, than a "board" which, having acquired a wide-reaching influence in a certain line of benevolent action, should make use of the prestige thus gained to frame doctrinal tests and set up criteria of orthodoxy. Whoever would lead the American Board along this path might as well invite it to dig its own grave.

But there is a more urgent consideration than the danger of plunging the churches into the fires of doctrinal disputation. If the Prudential Committee is to act as a theological court the question at once arises, By what law are the decisions of this tribunal to be regulated? What is the standard of doctrine to be used as a touchstone? We are told that the denominational creeds are insufficient and that tests not to be found in them must be superadded. We are told, moreover, that the ordinary verdicts of Congregational councils called to ordain and install ministers furnish no safe criterion, and this for two reasons.

The first is that councils are said to be occasionally lax in their judgments. The second is that a purer type of orthodoxy is demanded for the foreign service than is needed for the ministry in this country. There must be, so to speak, a finer article for export than is requisite for domestic use. Well, how shall the presence or absence of this higher grade of orthodoxy be ascertained? There is no written law which defines it. There is no body of precedents that is to be allowed to govern the committee in their decisions. For aught that I can see they are to be left to spin this ideal orthodoxy out of their own consciousness. To a "committee" this arbitrary power is to be intrusted.

I will not dwell on the circumstance that it is a *business* committee, chosen not as a collection of theological experts might conceivably be selected but for a variety of other purposes. But no matter how the committee is constituted, it is of the nature of a tyranny in the ancient sense of the term, which denoted a kind of government, irrespective of the severity or lenity with which it might happen to be administered. I speak now of the system and not of the persons by whom it is worked, and I say that it must inevitably be regarded as a hateful and intolerable despotism. If Congregationalists are to erect such a tribunal why not borrow for it a name from the French Revolution and call it the "committee of public safety"?

The fact is to be taken into account, however, that there are many who are not justly open to the charge of narrowness but who think it more necessary than it formerly was to guard against sending out upon the missionary errand men who are loose in doctrine and stand on the extreme border of evangelical ground, if they have not forsaken it altogether. To say, for example, that we are all divine but that Christ is somewhat more so, will not be accepted as an adequate statement of the truth of the Saviour's divinity as it is held in all organized branches of the church.

There is no occasion for wonder if some anxiety is felt lest the commission of the Congregational churches through their missionary board should be given to persons not in sympathy with their cherished faith. The existence of reasonable apprehensions of this sort, however, is no warrant for the doctrinal fanaticism that is forever pushing the inquiry into subordinate points of theological opinion into the foreground. The great safeguard that lies in the personal characteristics of a missionary, if they are what they ought to be, is not to be overlooked. Here, after all, is the ground on which confidence in him must mainly rest. Good sense, good temper, the power to see things in their relative importance, as opposed to a disposition to ride hobbies, an earnest, loving spirit, patience and enthusiasm—these traits will keep a man on the right path, enable him to co-operate cordially with his associates, and give him success even though his ways of thinking may not be in absolute accord with all the thoughts of his brethren.

In the field of letters there is such a thing as being "coldly correct and critically dull"; and the same is true of the missionary work. A man may be a Second Adventist, as Mr. Moody is said to be, and may yet, like him, be so endowed with a balanced judgment and Christian tact that he can co-operate without a jar, month in and month out, with those who abjure that opinion.

The Prudential Committee are able to make the fullest inquiry into the personal traits—hereditary and acquired—of applicants. They can consult their families, their school-fellows, their friends, their pastors, their instructors. They can ascertain what is their physical constitution, their mental habits, their aptitudes and inaptitudes, their intellectual, moral and religious character. If the result of such inquiries is satisfactory, and there is no serious dissent from the creeds which are the standing ex-

ponents of the faith in the church at large, and among Congregationalists in particular, applicants ought not to be rejected. On the contrary, they ought to be welcomed and trusted.

It is not to be overlooked that such applicants as are to enter the ministry must, after they have been accepted by the committee, be approved and ordained by a council. The subject of the value of decisions made by councils, and of the respect which is due to them, is too large a one to be discussed at present. To the objection that councils may make mistakes, President Hopkins made the pointed reply that Prudential Committees may make mistakes also. The board was wise in not favoring the use of councils "in difficult cases" exclusively. This was the point which the board had to consider at Springfield. But I am not inclined to minimize the objections which are made to remanding the whole question relative to the opinions of missionary applicants to conciliar action, although I am not at all certain that councils might not, without detriment to the essentials of the Congregational polity, be so modified in their constitution as to make it safe and wise to leave this matter wholly to their adjudication.

However this may be, Congregationalists cannot, without pouring contempt on their polity, treat the whole system of ordaining councils as worthless, or deny to it all respect as a means of conserving sound doctrine. It does not follow because a council here or there is unreasonably lax that councils generally would be. Weight, therefore, is to be attached to the consideration that in addition to the acceptance of applicants by the committee on the basis of their assent to the denominational creeds many of them are afterwards to pass through the ordeal of an ordaining council.

The officers whose influence is paramount in the mission rooms are gravely mistaken if they imagine that the dissatisfaction which exists in respect to the administration is confined to a narrow area or limited to those whom they suppose to be interested in the spread of a certain opinion relative to the intermediate state. On the contrary, it is extensive and is felt by many whom nobody can charge with an appetite for novelties in doctrine. As long ago as the meeting at New York it was not a "small minority" that carried its protest so far as to vote against the re-election of an officer who was considered to be chiefly responsible for the rejection of a number of candidates for appointment. The minority was nearly one-third of the total vote, even in a board constituted as it then was.

The circumstances which have produced and have diffused this dissatisfaction might easily be enumerated. They are such as the long detention of Robert Hume from his mission, the refusal to appoint Mr. Noyes when his appointment was recommended by a large council comprising such conservative ministers as Henry M. Dexter, the antagonizing of the president and vice-president in the Covell case, the zealous opposition to the measures of reform passed at Minneapolis, and the method under which the new regulations have been put in operation.

Among the contributors to the treasury are not a few reluctant givers who are de-

tered from withholding their gifts by compassion for the missionaries. No small number of conservative ministers and laymen abstain from active manifestations of disapproval from the fear that an advantage may accrue to a class whom they look upon as theological radicals. Of the disaffection that prevails in many of our colleges and other literary institutions, it is needless to speak. That the animus displayed in the administration, especially in the whole matter of the appointment of missionaries, is not in accord with the judgment and feelings of a very large portion of the members and supporters of the board is beyond question. The fact is too evident to be disproved by an appeal to the soothing phrases of a complimentary resolution.

So much is said of the qualifications of applicants that, were there space, it might not be amiss to discuss the qualifications of officers. It will surely be agreed on all hands that it is no part of the legitimate business of officers of the board to attempt to regulate theological opinion and theological teaching in the Congregational body. It is equally obvious that the officers of such an organization should be men anxious to promote unity and indisposed to foment strife and division. Dr. Storrs deserves honor for refusing to preside over any other than a united board.

On this general topic I have only one further observation to make. Its truth is too evident to admit of its being disputed. A great charitable organization should not employ officers who are obnoxious to a large portion of its members and patrons, provided competent persons can be found who will be generally acceptable. To disregard this maxim is to sacrifice a public interest and the welfare of the organization to personal partiality or partisan zeal. There are several thousand Congregational ministers. Among so many there can surely be found a few men of conservative leanings, with a large fund of common sense, straightforward and yet possessed of administrative tact—in short, with such a combination of traits as to draw to them a support approaching unanimity.

#### SCROOBY CLUB SKETCHES.\*

##### XII. THE DEVELOPMENT OF CONGREGATIONALISM.

BY REV. MORTON DEXTER.

It is now well to pause in the study of the personal history of the Pilgrims long enough to observe the gradual development of Congregationalism up to their departure from Holland to America. Several successive phases have been noted which deserve to be explained and compared a little more definitely.

The first was Brownism. Robert Browne taught not only separation from the State Church but also the absolute independence of each local church, as well as the fellowship of these severally independent churches. Church authority, he held, rests purely in the lordship of Christ over each such local body of believers. Its individual members are to interpret, exercise and submit to the laws which He has declared. Christ is absolute monarch over His churches, the individual members of which are His vicegerents. This system is practically an ab-

solute monarchy, but Christ is its only sovereign and on earth it is indistinguishable in its results from pure democracy. It included among officers of a church not only a pastor, a teacher, deacons, relievers and widows, but also elders, and it was in connection with the eldership that new developments occurred.

The second phase was Barrowism. Henry Barrowe accepted Browne's principle of the independency of the local church. But he tried to combine with it—apparently distrusting the competence of ordinary church members to manage religious matters, even under the guidance of the Holy Spirit—the theory of the eldership which Thomas Cartwright, the Presbyterian, had advocated. The result was to create Congregational churches governed by Presbyterian boards of elders, an anomalous and illogical combination. As the incongruity between these principles became evident in practice, two forms of Barrowism grew up.

One, the third phase, may be called Johnsonism, because Francis Johnson was its prominent exponent. It also has been termed High-Church Barrowism. Accepting the independence of each local church, it nevertheless insisted upon the right of the body of elders to rule in the church. It withdrew from the other members, after they had elected their elders, all rights except to submit obediently to the decrees of the elders, and, when once elders had been chosen, it gave to them superior power in naming those who should be added to their own number. It was not true Congregationalism.

The other form, the fourth phase, may be termed Ainsworthism, because Henry Ainsworth urged it. It also has been called Low-Church Barrowism. It differed from Johnsonism in that it required the elders to act in harmony with, and recognizing the co-equal rights of, the other church members, and not as a superior and ruling body. It held the decisions of the elders to be valid only after indorsement by the other members of a church. This was more like, but even this was not, actual Congregationalism.

The fifth phase was that taught and practiced by John Robinson and the Pilgrim Church. It may be called Robinsonism or Broad-Church Barrowism. It was an advance upon Ainsworth's teachings in respect to the eldership. The Leyden church never had more than one elder, William Brewster, and after he had gone to America it apparently never filled the eldership thus left vacant. Although the office was not abolished formally, it practically ceased to exist in that church. Moreover, the theory of the church—the same theory which the Pilgrims acted upon after reaching America—was that the elders are neither the church nor the rulers of the church but merely its moral advisers and leaders. It differed from Ainsworthism less in form than in substance, but the difference, which lay in the fact that it reduced the distinction between elders and their fellow church members to the lowest possible terms, was of the utmost practical significance.

Robinsonism also was an advance upon even Ainsworthism in that it recognized more distinctly the genuineness of churches otherwise organized and, in a guarded way, permitted and justified communion with them.

In his early life, and even while he held the Church of England to be no longer a true church, Robinson gladly conceded that it included many true Christians and that conscientious Separatists properly might unite with them in private, unofficial worship. Later he granted the propriety of "hearing the godly Ministers preach and pray in the publick Assemblies" of that church, and he also favored communion and exchange of members with the Church of Scotland and with the Reformed churches of France and Holland. Moreover, in his *Treatise of the Lawfulness of Hearing of the Ministers of the Church of England*, he declared that, although he could "not communicate with or submit unto the said church order":

For myself, thus I believe with my heart before God, and profess with my tongue, and have before the world, that I have one and the same faith, hope, spirit, baptism, and Lord, which I had in the Church of England, and none other; that I esteem so many in that church of what state, or order soever, as are truly partakers of that faith, as I account many thousands to be, for my Christian brethren, and myself a fellow-member with them of that one mystical body of Christ scattered far and wide throughout the world; that I have always, in spirit and affection, all Christian fellowship and communion with them, and am most ready in all outward actions, and exercises of religion, lawful and lawfully done, to express the same: and withal, that I am persuaded, the hearing of the Word of God there preached in the manner, and upon the grounds formerly mentioned, is both lawful and, upon occasion, necessary for me, and all true Christians, withdrawing from that hierarchical order of church government and ministry and appurtenances thereof.

It is needless to consider here such minor episodes as the secession of John Smyth and his followers from fellowship with the Amsterdam Congregationalists under Johnson, which already has been mentioned. Smyth's party certainly took issue with Johnson's partly on grounds of polity, for the former held that it is un-Scriptural to have a pastor, a teacher and elders in a church, the pastorate properly including the duties of the two other offices. But this principle, although important in itself, and then a quite new position, does not seem to have been made so prominent in their controversy as one or two others, e. g., the alleged sinfulness of using the English text of the Bible instead of the Hebrew and Greek, of using a book in prophesying or in singing, and of allowing non-church members to contribute to the church treasury. Smyth evidently was so eccentric that, probably for this reason, his really valuable contribution to the development of Congregationalism as a polity failed to attract the attention which, if made by a different sort of man, it might have secured.

Such, briefly outlined, was the development of Congregationalism up to the time of the emigration from Holland to America. Its tendency was steadily in the direction of liberty, not a liberty equivalent to license but an intelligent, enlightened, orderly liberty, consistent with, and promotive of, the highest spiritual development of both the churches, as bodies of believers, and of the individual Christians who composed them. Another step in advance remained to be taken, but the Congregationalism of the Pilgrims was substantially the same with that of modern times. It also deserved to be noted here that during the intervening generations, and recently more than ever, a tendency has been evident in those branches of the Christian Church which have contin-

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ned to be governed hierarchically toward the restriction of the authority of ecclesiastical officials and toward the increase of the freedom of the body of the laity. Undoubtedly this tendency has been due largely to the influence and example of Congregationalism.

### WEDNESDAY OF PASSION WEEK.

A STUDY IN THE LIFE OF OUR LORD.

BY REV. JOHN WRIGHT BUCKHAM, SALEM.

So far as history goes Wednesday before the crucifixion is a blank in our Saviour's life. But we may be sure that the blank pertains only to the record. No day of our Lord's brief ministry was without its vital relation to the whole, much less a day of this last eventful week. Coming after one of the most crowded, difficult and exhausting of His days, Tuesday, and followed by that sorrowful day of parting intercourse with His disciples, Thursday, it seems probable that Wednesday was devoted to rest and communion with God. How it was spent, whether alone or in the company of the favored Bethany friends, we can, of course, only conjecture. May we not think of Jesus as taking this day *His farewell of nature?* His habit at other crucial periods of his life of withdrawing alone to some spot of natural impressiveness and grandeur to commune with the Father is not inadequate ground for this supposition. Doubtless He found in the companionship of sky and trees and hills a nearness to the Father impossible to Him while among men. If so this day of respite furnished a grateful opportunity of the kind.

It may not have been spent thus. Perhaps as part of His suffering nature herself may have seemed to turn against Him, with sullen sky and bitter wind steeling herself toward Him and seeming to share the hostility of those who were even now busily plotting His destruction. And perhaps the natural world was but little to Him at best. His communion with God was so vital and direct that this medium so helpful to us may have been nothing to Him. Yet we cannot easily imagine it so. The Son of Man was "very man," and very man and nature have close affinities and sympathies. Christ's whole life and teaching, too, indicate a love for bird and plant and wind and sky, and all the manifold natural objects which furnished Him with His beautiful spiritual analogies. He loved to frequent mountain and wilderness and lake and garden. The sloping hillside of Bethany may well have been the scene of his last loving fellowship with those familiar natural scenes which to the devout soul come to express so much of God.

It would be impossible, of course, to imagine Jesus enjoying at such a time a mere poetic intercourse with nature. That is not the highest and best satisfaction she has to give. She has also a sacred earnestness which harmonizes well with the noblest purposes and experiences of spiritual life. And if Jesus sought the Father in her presence that day so near the passion who can doubt that she had for Him a soothing and strengthening influence that helped Him through His impending agony? For

she glides  
Into [one's] darker musings with a mild  
And healing sympathy that steals away  
Their sharpness 'ere he is aware.

It is essential that we should be cherishing some high and holy purpose in order to find fellowship with the lower creation as well as with man or with God. Let one take himself into nature's temple to

bruise the herb and crush the grape  
And bask and batten in the woods,

And to the forward she will show herself forward. But let a man whose step is reverent and whose spirit clear and whose love is heaven-centered go to her and, sad though he be, some peace and healing of heart will surely come to him. It is as though leaf and flower exhaled their dew to form a drop of God's own grace to cool the anxious fever of the mind; as though the might by which all things grow leaped from grass and shrub and tree to instill itself into the soul, transmuted into spiritual strength; as though the breeze that fanned the brow were charged with the tenderness of infinite love to caress the spirit of him who is bound upon the divine mission, as though the blue of heaven stole into the very soul with a hope as infinite as its own depths.

It is this pure, ideal, spiritual communion that we may imagine Christ holding with the natural world. And as it was possible to Him it is possible to all men. Nature is waiting for all the sons of God to gain more of the analogies and inspirations of the spiritual life from her, waiting for them to learn what insight and joy may be found in her companionship—

Tongues in trees, books in the running brooks,  
Sermons in stones and good in everything.

She is a wondrous assistant to worship and reflection, for she is silent when we pray and to our upreaching thought and aspiration she lends hue and form. Even a plant at one's side seems to share in his prayer and to sympathize in a mute but tender way with his truer longings.

What perfect symbols of spiritual realities does the outer world furnish! For the Holy Spirit, wind, fire, the dove; for purity, the snow, the lily; for peace, the flowing river; for praise, the singing bird; for infinity, the limitless ocean; for aspiration, the mountain peak!

It is impossible to estimate the ennobling effect upon character of natural grandeur and beauty when God interprets it to the soul. Moses upon Sinai, David upon the hills alone with his sheep, John the Baptist in the wilderness of Judea, Paul in Arabia conferring not with flesh and blood, Christ in retirement at Bethany—who can doubt that the influence of the place in which God came to these had something to do with the shining of the great lawgiver's face, the grace and love of truth which the shepherd king showed, the earnest grandeur which characterized the preacher of the wilderness, the inspiration which lit the soul of the great missionary, the divine patience and heroism with which the Son of Man went as a sheep to the slaughter?

It is not right to set off these who hold with nature such high and holy intercourse from the rest of men, deeming that this is the exceptional privilege of certain temperaments only. The highest privileges and enjoyments are not meant to be thus limited. Let every man dare assume that God has some revelation of Himself to make to him, individually, in nature as well as in the Bible, and let him seek it reverently there. Such intimacy with the natural world

in its spiritual side need not be inconsistent with a life of intense activity and large usefulness, as the example of Jesus shows. He made it tributary to His power and usefulness, not subversive of them. It did not alienate Him from men but only gave Him new resources by which to win and elevate them.

We need to enlarge our conception of Jesus in His relation to the world of nature, to find our ideal of this relationship as well as of all others in Him. Imagination cannot dwell too long and lovingly upon Jesus' love of natural things among those characteristics that make up the symmetry of His perfect life. Eugene Field has a pleasing imaginative description of Jesus visiting the tree of which His cross was to be made and of the affectionate converse He had with it in the solitude of the forest. The fancy dwells lovingly in the mind for it helps to emphasize the fellowship between Christ and the things that were created through Him.

### DR. PEABODY IN CAMBRIDGE.

BY REV. D. N. BEACH.

Dr. Peabody was widely known—by Harvard men everywhere; by that intelligent body of Christians of which he was one of the most distinguished preachers wherever its adherents are found; by a very great spiritual community of all religious names who, out of different folds, recognize as by instinct the "one flock, one Shepherd"; and particularly by those thoughtful and meditative scholars in many lands who distinguish between the growth of knowledge, swifter now than ever in history, and the growth in thought, as slow and sure-footed as in any thoroughly intelligent age, and who give their special attention to the gains of the latter. What he was to each of these classes they can best tell. I wish to say a little about what he was to us in Cambridge.

He was our saint. No one trod our streets who so impersonated goodness. It shone benignantly from his open, radiant countenance. (I never knew a face which so interpreted what is trying to be said in the Bible about Moses' face.) It spoke in his every posture, movement, gesture. It clothed itself in a sort of music whenever his voice was heard. I was going to say that Cambridge seems empty now he is gone. But he is not gone. This moral effluence stays. He is our saint still.

What added to this Johannine force of goodness among us was the "son of thunder" that lurked in it. Not that he thundered ever. Not only was he "the gentle preacher," but the gentle man. But the vigor, the force, the mental fire, the capacity for searching and righteous judgment in him would have befitted the man of Patmos. I remember, after Mr. Lowell's death, hearing him with scrupulous candor acknowledge the genius and high services of the poet, and then, all charitably, grow solemn as he held him to account for not having done even more with his life. Lowell to him seemed a man at play, hardly working, and the prodigious industry of our preacher-student could hardly bear that it should have been so. This conversation lingers in my mind as the most striking illustration

which I can recall of a quality always appearing in Dr. Peabody—the mingling of gentleness and charity with a certain fine strength and force of moral judgment. I have often wondered since whether he enough allowed in this estimate for what seems a law of some natures, namely, great and indeed excessive outbursts of industry followed by periods of seeming indolence, which are really only the regathering of energy, as when the tide is out. I ought to add that in this very conversation he unfolded his own kindly theory of what he regretted. It was a part of his scrupulous fairness to do so. But his judgment, whether enough corrected by this tidal principle or not I am unable to say, was like a wholesome wind out of the north on the circle which sat in rapt, and until he spoke unbroken, admiration of our greatest American poet.

Dr. Peabody, though he left it in 1860, was always minister of Portsmouth. It was meet there to bury him. But he was also minister of Cambridge. The schools, one of the best of which bears his name, the orphanage, the old people's home, the Associated Charities, our great temperance work, the men who came and went, the causes to be pleaded for, the books of local interest to be reviewed in the local press, and ten thousand ministries to rich and poor, learned and ignorant alike, among us—these were his joy. In the large sense of his Master, he had come "to minister." He was the citizen-pastor of all Cambridge. The value to the city, as well as to the university, of such a character is beyond any computing. I adduce three illustrations.

For six successive years, as chairman of the committee charged with the duty, he draughted our clergymen's address to citizens on the no license issue, pleading the cause from every possible point of view with the successive years. He would preside at our meetings in this interest, go here and there making speeches, visit the colored churches to help the cause with them, say, "I have known all about Cambridge for above sixty years and it was never so good as it is now," and thus ever press the issue. His championing that reasonable Cambridge radicalism against the saloon, which has revolutionized our city—this Gladstonian octogenarian of ours—was half our victory.

To turn from a great, practical service to a thing intangible but equally potent, I mention, next, the deep reciprocal love between him and the Catholics. Between him and Father Scully, in particular, there was a very dear friendship. The spontaneous tributes they would pay, each to the other, at different times, all undesignedly, would touch any one's heart. The latter has spoken of the former since his death as a greater even than Phillips Brooks and as a character of inestimable and permanent value as an educating force in the world. Thus not only did Dr. Peabody toil for us, but thus did he bind us into one.

How tonic, finally, he was to every one who touched his life this scrap of conversation will suggest. He had left the Colonial Club one afternoon last autumn and was walking home as sunset drew on. Canta-brigia, our woman's club, had been having its opening with the place thronged, and he had been making there one of his comprehensive, prophet-like speeches. He was such a picture, walking there in the slant

sunlight. I spoke the picture out as well as I could as I came up with him, saying, "How happy it must make you, as the years multiply, to find all the people loving you so!" "Yes," he said, thoughtfully, and after a pause, "I cannot help wishing, though, that I were young to take hold on this great time and use it!" Ah! little knew he what a hold he had on it and how mightily he was using it! He was the youngest of us all. And he is yet younger now.

### ARE AFRICAN ZULUS OF JEWISH ORIGIN?

BY REV. JOSIAH TYLER, ST. JOHNSBURY, VT.

Perhaps so. I say *perhaps*, for there is lacking one link in the chain of evidence which prevents my giving an emphatic answer in the affirmative. The more thoroughly I investigate the subject the more I am inclined to think that they were cradled in the land of the Bible. Whether the reader will be able to discern in the foregoing marks of the "lost tribes of Israel" or not, I am quite sure he will see resemblances enough to convince him that, if not originally from the Holy Land, their intercourse with the inhabitants of that country must have been remarkably close. That their physical characteristics should undergo a great modification after coming into the African continent and mingling with the negro races is not to be wondered at. In passing from Egypt down the eastern coast color and type of character would naturally change, but the question arises, Would they be lost? Can we not find sufficient resemblances to favor the opinion that they were once "Israelites indeed"?

The complexion of the Zulus varies. They have a decided preference for light brown or chocolate color, or, as they express it, "black with a little red in it." An Arabic cast of features is often observable. Umu-yamana, the prime minister of Cetywayo, the late Zulu king, is said to bear a striking resemblance to a Persian sheik. Zulu foreheads are higher than those of the average negroes, their lips are not so thick, their noses not so flat and their countenances have marks of intelligence distinguishing them from other tribes south of the equator. Mr. Stanley, after emerging from the dark forest, soon came in contact with a people called *Nahuma*. He spoke of them as "twin brothers of Zululand." A Zulu woman in his party conversed with them freely without an interpreter, and when asked, "Where did you come from?" she replied, "From the land of Chaka." They told her that she was one of their people. In color, language and muscular strength, as well as in dress and customs, they have close affinities to the Maratime Zulus. Stanley calls them "the most interesting people, next to the Pygmies, in all Central Africa." A fine field for missionary labor will soon, we trust, be opened among that tribe, and the translation of the Bible now used in Natal and Zululand will doubtless answer for them.

I referred to a missing link in the chain of presumptive evidence that the Zulus are of Hebrew origin. That is a want of Hebraisms in their dialect. A Jewish musician, it is said, in comparing Zulu with Hebrew songs, has found resemblances but not of a striking nature. Zulu maidens

have from time immemorial observed a custom of going annually upon the neighboring mountains to wail, using two words similar to those in Hebrew expressive of grief, a reminder of Jewish girls wailing for Jephtha's daughter.

Now as to clear similarities between Zulu and Jewish customs: *Ukushwama*, feast of first fruits, is observed regularly in Zululand and conforms strictly to the Jewish observance of it. Until lately Zulus rejected swine's flesh as an article of diet. They are fearful to step on a newly made grave lest they contract a disease of the feet. Widows are expected to marry the brothers of their former husbands. The rite of circumcision has been observed by them until within a few years past. The diseases of the people are attached to a cock once a year, which is taken out by a fit person into the wilderness and let go, like the *scapegoat*. The slayer of a king is not allowed to live. A childless woman is an object of pity. The cunning and arts of the *Izanzu* (witch doctors) are like those of wizards and familiar spirits about whom we read in the Old Testament. Zulu sacrifices to appease the spirits are indicative of the belief that "without shedding of blood is no remission of sin." The expression, "Is thy servant a dog?" is frequent among those people. They swear by the names of their kings. They burn incense, mixing herbs with the fat of the beast that is slaughtered in sacrifice. When an ox is slain a part called *insonyama* is given to the kings, as the Jews were accustomed to give to their priests. Great men have special servants to pour water on their hands after they have eaten [See 2 Kings 3: 11]: "Elisha the son of Shaphat, who is here, poured water on the hands of Elijah."

Preparations for the reception of a Zulu king remind us of Ex. 19: 10-13 and 15. As on the day of first fruits when he displays himself in his august majesty in the royal kraal no man may approach him and all must be washed and purified. The habit of cursing the enemy before going into battle is ancestral with the Zulus, evidently with a superstitious notion that it will promote success. How like the Jewish idea [See Num. 22: 6]! When Zulus slaughter the bone of the right shoulder of the animal and often the lower jaw are carefully preserved from breakage out of devotion to the ancestral spirits [See Ex. 12: 46]. Not a bone of the paschal lamb was to be broken.

Other similarities might be referred to, such as heaping up piles of memorial stones, naming of children from some circumstance connected with their birth, laws for the purification of women, marrying the oldest daughter first, sprinkling blood at the entrance of their huts to ward off calamity, demoniacal possessions, etc. Then there are traditions of dividing a sea by the stroke of a cane, also striking a rock so that the water gushed forth, of the Noahian deluge and of the "man who ate grass like an ox." Zulu Christians often remark, "We understand the Old Testament better than we do the New, it describes so perfectly our home life."

Whether of Jewish descent or not they are an exceedingly interesting people and are destined, when enlightened, to become important factors in the regeneration of the Dark Continent.

## The Home.

### GOOD NIGHT.

Good night. Good night. Ah, good the night  
That wraps thee in its silver light.  
Good night. No night is good for me  
That does not hold a thought of thee.  
Good night.

Good night. Be every night as sweet  
As that which made our love complete,  
Till that last night when death shall be  
One brief "good night" for thee and me.  
Good night.

—Dr. S. Weir Mitchell.

A saddening phase of the labor question is the presence of so many children in shops and factories. A movement was started in Chicago a year ago to prevent boys and girls under fourteen from being thus employed, a careful canvass having shown that 2,040 juvenile workers were wage-earners in eighty-two firms. Some of these children belonged to families that are in absolute want and must have their earnings in order to live, therefore 439 permits were granted to such to continue their labors. It is an interesting fact that 132 of these permits are held by the manager of the World's Fair, and in the store of which he is the proprietor there is a private school for his youthful employés at which they receive two hours' instruction each day. Were this a general custom some of the objections to child labor would be removed.

Household hygiene is by no means limited to sanitary dwellings and suitable diet and dress. It extends to what may be called the atmosphere of the home and includes the influence of thoughts and emotions upon the body. It is a physiological fact that a spirit of gloom or constant faultfinding in the family, beside depressing the spirits, actually reacts upon the vital forces. Morbid tendencies are strengthened and incipient diseases are helped to develop in the homes which lack the healthful stimulus of cheer and kindness. Violent emotions derange digestion. A child who is allowed to indulge in fits of anger receives harm in the physical as well as the moral nature. It is the exception to find a misanthrope, a cynic or a chronic grumbler in the possession of good health. For hygienic reasons alone, were there no higher motive to influence parents, it pays to flood the home with the sunshine of love and the joy of religion.

An illustration of one way whereby a habit of observation may be cultivated in children is given in the *Mother's Nursery Guide*. One of the boys in the family received a spoon for his eighth birthday on which was engraved the picture of Paul Revere's ride. To him and his brothers and sisters it was simply a fancy handle and nothing more until the mother, while the table was being cleared between the courses, read Longfellow's poem aloud to the children. Then the oldest brother read an account of the battle of Lexington in Eggleston's *United States History* and immediately the spoon was invested with a new interest. There are numberless objects in our homes which might thus be made a means for quickening the child's intelligence or stimulating his curiosity healthfully. In even the humblest households nowadays

there are articles which are brought from the ends of the earth and hold within themselves the germ of an interesting fact or pleasant story. A taste for good reading is also cultivated by laying poetry and history under tribute in the explanation of whatever arrests a child's thought or attention.

### CHILDREN AT THE LORD'S TABLE.

BY MRS. MERRILL E. GATES.

It is a remnant of our old unbelief that we sometimes find ourselves questioning whether indeed children can understand the sacrament and whether after all our teaching they can come intelligently to the communion table. The feeling is not a conscious doubt, but rather an unsettled state of mind as to what is best, even though the children may think themselves Christians. We forget how tenderly we prepare the portion for the younger ones at our own tables and that the Master of the feast Himself has a special need of grace for every little one to whom He breaks the bread. Perhaps this is one of those subjects that simply demand a steady vision and a clear, continuous gaze into its inner essence to dispel from it every haunting uncertainty and to make it henceforth not only a truth clearly defined but precious.

Have children, even quite young children, a place at our Lord's table? To answer this question we ask another, Can a child enjoy being loved? and still another, Can he believe that he is loved? The enjoyment of love and the belief in love imply some other being beside himself who loves him. Can he believe that other being is God? The subjective sense of being loved as soon as it attains to consciousness demands this other being, and as soon as the child demands and recognizes the one who loves him, and begins to love in return, may we not say that he is qualified to come to the table of the Lord and Saviour who has made it possible for the soul to recognize and love God?

In order to this recognition of God's love children must learn to know Him in His divine-human form, as God manifest in the flesh, as the Life manifested that they may see it and their affections may cling to Jesus. They must learn His love not merely from the fact that He became man, but from the specific fact of His bearing their sin and dying for them and from His great desire to make them all that is good and holy and beautiful.

But some may think this involves a doctrine of sin and a remedy for it into which it is too much to expect children to enter. It is, however, an everyday occurrence that children accept and act upon facts whose mysterious causes they may not understand for many a long day, may never entirely master.

If sin and forgiveness are facts then children can perceive them and act upon them. Many little hearts carry at times burdens of conscience which only a loving Saviour's hand can unbind. Many feel, though subconsciously, aspirations after good which only the Holy Spirit can assure them will one day be fulfilled. Sin and pardon and the intense longing after holiness are often as real to a child as they are to us older ones. Their power to apprehend essential truth is spoken of by De Quincey. He says:

"I maintain steadfastly that into all the elementary feelings of man children look with more searching gaze than adults. Children have a *specific power of contemplating truth* that disappears as they enter the world. Children, upon elementary paths which require no knowledge of the world to unravel, tread more firmly than men and, according to one immortal ode, are in far closer communion with God." Our own childhood is a verification of his words. Shall we ever see certain truths as clearly, or feel them as intensely, again as we did in our dawning years?

This power of immediate contact with truth, this instant and vivid apprehension of truth, by the child, although no word betray the suddenness and clearness of the vision (and probably no words could reproduce it), is given as an intuition that the soul may possess experiences which it never doubts. It is not alone religious truth that the child apprehends in this way. The natural world may present itself to the child's mind appareled in celestial light. Truth on many different subjects may come to him in this way. The glory and the dream fall where they will.

The sweet eyes of a thoughtful, spirit-taught child may look as searchingly into the great primary truth of God's love in Christ to sinful men as the eyes of one of heaven's highest archangels. Perhaps they see into its burning depths far more profoundly, since the little soul may have felt touch and premonition of poignant need, which no seraph could know throughout his long career. It is because children under the tuition of the Holy Spirit are able to see so clearly the elementary truths which are the significant features of the holy table that they are fit partakers. The very simplicity of their knowledge gives them ability to receive benefit. Their minds do not expatriate on the manifold relations of the great truth that Christ died to save men, but that simple fact is perhaps alone present to their faith, standing clear and bright before them as the shining, silver chalice which holds the emblematic wine.

"This is My body broken for you." The little though great heart of childhood can understand this. The volume of God's fathomless love may break over a child's soul in the thought of One "who gave Himself for me." The child can know an individual revelation in the expression "for you" and feel the force of "that mysterious He for me" which, Godet says, is "the very substance of the gospel." He can appropriate and appreciate Christ as Saviour. Who of us need do more?

Often children experience an overwhelming, though as often unexpressed, joy at the thought of being so dearly loved, and their whole nature is strengthened and deepened by the belief that God has undertaken for them. The joy and glory of a present, full, complete salvation in Christ may belong to a child.

If our children are conscious of God's love to them let us encourage them to go where this transcendent truth is put in a form so simple and objective, so touching and so joyous, that they cannot fail to read the symbolic language aright. Let us pray for them as they go that the great love of Father and of Son may flow out to them through the Spirit, giving them strong,

clear and glad impressions, which shall be wrought out into likeness to their Lord and true service for man.

### EARLY WILD FLOWERS IN NEW ENGLAND.

BY JAMES BUCKHAM.

It is surprising how quickly, after the sharp winter weather is over, the little wild flowers of our New England fields and woods wake into new and abundant life. Nothing is more fearless, and at the same time more trustful, than an April wild flower. It seems to have the utmost faith in the reliability of sun and calendar. How often you find the first blossom of the year nestling close to the edge of a snowdrift or opening its petals but a few feet from some still frozen pool!

The early New England wild flowers have two very marked characteristics. One is the extreme rapidity with which they spring up and mature when the appointed time arrives—almost literally in a night—the other is their peculiar delicacy and fragility.

The rapid development of these early wild flowers is due to the fact that they do not spring from seeds but from a root-stalk containing stored-up nourishment. In fact, the first stages of plant growth have already been accomplished, perhaps, in some cases, as early as the preceding fall, or, at any rate, during the winter, so that the embryo flower has already been formed in the bud and lies, protected by its sheltering scales, awaiting the time when the warmth and moisture of spring shall bid it throw aside its armor and come forth. This done, the abundance of stored-up nourishment in the perennial root-stalk enables the new plant to grow with almost visible rapidity. In this respect it differs from the seed plant, which is provided with but little stored-up nourishment and has to slowly gather and assimilate its food from soil and air.

The delicacy and fragility of our early wild flowers is still more remarkable than the rapidity with which they grow. It would seem as if the very hardiest, most sturdy flowers should grow in these months when plant life has to contend with sharp, unexpected frosts, cold winds and bitter rains or sleet. On the contrary, however, no flowers are so delicate, so almost ethereal and "spun of flitting dreams" as those with which nature clothes the soil in the inclement months of spring. Nearly every one of our March and April blossoms is so fragile and fairy-like that it looks as if the wind would blow it away. Perhaps this was the thought in the mind of the poet (for he could have been none other) who gave its name to the anemone—a compound from the Greek meaning "flower shaken by the wind."

Let us imagine that we have left the town and the highway behind us and are wandering off in the direction of the woods. We will follow the course of this little brook that sparkles through the meadows. Here, on a warm bank, under the shelter of a thicket of dwarf-pines, we find our first flowers, the thick-sown, leafless, delicately small *houstonia*, blue, or bluish white—a modest, characterless blossom, without fragrance or any noticeable beauty except in the massed color of the bed, which often spreads over a large space of ground, mak-

ing it appear as if carpeted with some rarely woven rug. It is hardly worth while to gather more than a few specimens of these slender-stemmed *houstonia*, for they will wither and fade in a few minutes, losing even the delicate shade of blue which was their only charm.

On the edge of the woods and close beside the brook we come upon the dogtooth violet or yellow adder's-tongue. This flower is really one of the lily family and gets its common name merely from its resemblance in shape to the violets. It is a beautiful clear yellow in color, with a somewhat drooping blossom, which makes it look like a little bell swinging in the wind.

Just inside the woods we shall be likely to find, in some moist, oozy spot near the brook, that silent little preacher of the woods, jack-in-the-pulpit, under his beautifully curved and colored sounding-board. A little farther along another grotesque flower attracts our attention. It is the odd-shaped, yellowish "Dutchman's breeches," first cousin of the squirrel-corn, another of the *dicentra* family, which nods to us from across the brook with its flesh-colored, heart-shaped flowers.

Leaving the brook now we climb the bank and go up into the mixed birch and pines, with their occasional clearings and open hillsides. Here we find the queen of all spring flowers, the exquisitely fragrant and delicately tinted trailing arbutus, or mayflower. Its clustered blossoms hide coyly under the dead leaves, or nestle so closely to the ground that one would never suspect the hidden beauty there until the trailing runner of the plant is grasped and drawn out of the leaves, with all its wealth of beauty and fragrance clinging like grapes to a stem.

Here also one will find the bird's-foot violet, which in color surpasses all its sisters of the violet family. It is also the earliest of them. Fortunately it is a flower which will bear picking and, with proper care, will keep its shape and color for several days.

Before we leave the woods we shall be very likely to add to our collection some blossoms of the hepatica or liverleaf. The color of this flower varies from blue to almost white, seeming to be affected in this respect by locality. Generally, however, it is of a pale blue shade and has a very flexible, fuzzy stalk. It is most apt to be found where the woods have been partially cleared away and has a habit of growing about stumps and rocks. The hepatica is a very fragile flower and fades soon after picking.

It is on the sheltered edges of the woods that we shall be most likely to find the diaphanous anemones, with their dark green leaves and snow-white, waxy petals. There are two varieties of these flowers, the rue-anemone and the wood-anemone. The blossoms of the two varieties are almost exactly alike in shape and color, but the rue-anemone bears two or more flowers while the wood-anemone has but one.

What is that rich white flower growing in such profusion on the bank of yonder little ravine? It is the magnificent blood-root, perhaps the most striking and conspicuous of all the early spring flowers except the trilliums. You cannot resist picking a handful of them, but do not be surprised to find your hands stained with the blood-colored juice that exudes from

their stalks. This is the nutriment stored up in the root which has enabled them to grow so large and fair in so short a space of time.

Scattered over the fields and along the roadsides you will find patches of a very small, almost microscopic, yellow flower. This is the cinquefoil, a flower which you would be very likely to pass unseen did it not grow in beds whose vivid color attracts the eye at a considerable distance.

We must not pass without mention our humble friend the dandelion nor its cousin the golden cowslip, growing in swampy meadows—both of them true poets' flowers in spite of the prosaic use to which their stalks and leaves are put, as the ingredients of the good old New England dish of "greens."

If the season is well advanced we may find a few trilliums in April. There are three varieties of these stately and beautiful flowers—the painted trillium, with a white, bell-shaped flower streaked with pink; the purple trillium, a little larger than the painted variety and of a rich dark purple color; and the white, or great-flowered trillium. The latter variety grows on higher and drier ground than the other two and also blossoms a week or two later. These flowers lose their beauty and queenly look very soon after picking, they fade and wither quickly and the purple variety in particular emits a rather offensive odor.

In these few notes I have not endeavored to give a complete catalogue of the early wild flowers of New England, but I have mentioned the most common and widely dispersed. Can there be any more healthful or instructive recreation during these delightful months, when the earth is waking into renewed life and beauty, than to take an occasional walk into the country, gathering every variety of wild flower one can find and then identifying them by the use of any good manual of botany? April and May are the best months in the year for rambling, and to add zest and purpose to one's rambling nothing is better than the gathering of "spring's own most joyous treasures," the wild flowers of field and wood.

### THE EXTRACT-BOOK.

BY EMILY TOLMAN.

Sir Thomas Bodleigh wrote to Bacon, "Treasure up the riches you gather from reading or reflection in good writings and books of account which will keep them safe for your use hereafter." One need not be a great philosopher in order to profit by this advice. It is suited to the ordinary reader as well.

Have we not often come across some thought or expression that we desired to fix in memory but which has quite escaped us by the time we have finished our book? Perhaps we have turned page after page in a vain search for the lost treasure. It is an excellent plan in books that we own to mark such passages for future reference. A marked book is not necessarily a marred one. If the marking be neatly done it will add to the value and interest of the volume in our own eyes and probably in those of our friends. Borrowed books, of course, cannot be treated in this way, and for any striking passages in these, as well as for the

gems we find in the paper or magazine or that drop to us from the pulpit or the platform, the extract-book is needed. One who has never kept such a book little knows what a store of treasures it soon becomes.

It is a good plan always to read with pencil and paper at hand. When comfortably seated in an easy-chair we do not like to rise to hunt up writing materials. We can keep a slip of paper in the book and pause in the reading long enough to mark on it the number of the page to which we wish to return. When the book is finished we can look over the pages indicated. We may decide then not to transfer all the passages noted to our extract-book. A second consideration may change our opinion of their importance. It is only those worth preserving that we should take the trouble to transcribe. We must learn what to keep out of our extract-book as well as what to put in it.

One can hardly read a book like *Les Misérables* without wishing for the memory of a Lord Macaulay, who, it is said, could repeat entire volumes word for word. In my own extract-book I find from *Les Misérables* twelve quotations, the longest containing thirty-six words and the shortest but six. They were by no means all I wished to have; I limited myself to those I must have.

One advantage of keeping a book of quotations is that the very process of copying the passage impresses it more strongly on the mind. Watts says that "more is gained by writing out once than by reading five times."

Every such book should have an index or, better still, two—one of the authors and another of the subjects. There are many collections of extracts published, but none can be so valuable to us as the one we ourselves have made.

#### WHAT CARRIED THE ELECTION.

BY SUSAN CURTIS REDFIELD.

"Please, sir, won't you take this and keep it for me? It's mine, I earned it myself but my boss would take it away from me if he saw it."

Frank Ashton's big brother was going up the street in a tremendous hurry, for he was marshal of the grand torchlight procession which was to take place a few days later and he was "up to his very ears" in preparations for it, but he stopped now and looked down at the ragged boy who was holding out a Chinese lantern.

Young Ashton considered a moment. "You may put it in our woodshed," said.

"May I come every day and look at t— just to see if it is all right?" added the boy somewhat shamefacedly.

The permission was granted and in a few minutes Dick had removed the lantern from its wrappings and suspended it from a nail in the woodshed. Early the next morning Frank Ashton discovered Dick in the woodshed, seated on an upturned pail, gazing with moist eyes at his new possession.

"What are you going to do with that lantern?" inquired Frank.

"I'm goin' to carry it next Saturday evenin'," replied Dick.

"You can't," said Frank. "You don't belong to any club or company, do you?"

"Well, no," said Dick, "can't say as I do, but I belong to the United States of America."

"That doesn't give you the right to march Saturday evening and carry a lantern!" exclaimed Frank.

"Don't be so sure about that," returned Dick. "I ain't never heard of any law forbiddin' folks to walk 'long the public highway—that's what they calls it—and carry a lantern to pick their way when the night's dark; and the night's goin' to be dark 'cause there won't be any moon, and if this rain keeps on 'twill be bad navigatin' and I ain't goin' to spile my shoes splashin' 'long in the dark."

Frank gazed at Dick's shoes from which bare toes protruded. "You'll have plenty of light if you keep to the sidewalk."

"But I may take a notion to the road," persisted Dick, placidly. "Fact is, I'm most sure I shall, and if the horses don't kick about it I guess there ain't nobody else that's got the right." And then he walked slowly out of the shed and down the road.

"I never saw such a boy," exclaimed Frank, wrathfully; "he'll come tagging along on the very heels of 'Cleveland's Own' and everybody will think he belongs to us."

In the afternoon Dick was there again to look at his beloved lantern, and Wednesday morning Frank found him as on the previous day. Mrs. Ashton determined to find out the secret of the boy's devotion to his lantern and went out to see him. At first it was hard work to make the reticent lad talk about it, but little by little he yielded to the gentle influence of his new friend. Four years before, when Harrison and Cleveland were candidates for the presidency, Dick had a father who was all in all to the motherless child. When the great torchlight processions took place the father had marched and had carried just such a lantern as was now in Dick's possession.

"He was always very partic'lar to march," said Dick, "no matter how bad and muddy the night, and it would be just what he'd be gettin' ready for now if he was here, but he was killed a week after 'lection day. And bein' as he ain't here to do it himself," continued the boy, "I've been thinkin' for weeks that I'd got to manage somehow to do it for him. He was mighty fond of politics, ma'am, and so I'm 'bliged to be too, you see."

"I doubt if there is a politician in town who acts with a purer motive than you," said Mrs. Ashton, smiling. "Don't be troubled, Dick. You shall march."

Mrs. Ashton said of herself that she was a great schemer, and it really seemed as if she spoke the truth, for when Dick went to see his little friend Joe that evening he had a wonderful tale to tell as he sat by the child's bedside. He described in glowing terms the magnificence of torches, lighted lanterns and illuminated buildings.

"And just to think, Joe," he cried, "I'm to march in the procession same as father, with a lantern too, and the lady has fixed me up a fine new suit of clothes like regiments!"

But Joe did not echo his joy. Poor little lad! He had moaned with pain through all the long day and was in no heroic mood. To Dick's dismay he burst into tears.

"I never saw a Chinese lantern," he

sobbed, "nor a percession, nor—nor nothin'."

"I'll bring my lantern to you after the celebration and hang it right here in the window!" exclaimed Dick.

"I don't want it then," wailed Joe, "when everybody else has done celebratin' and the candle is all burned to nothin'."

This made Dick very uncomfortable and he crept out of the room and down the rickety stairs into the street. He had a strange feeling of responsibility about Joe. The same casualty that had left him an orphan had taken little Joe's father too, and he had promised the dying man that he would "always be good to his baby." Still Dick reasoned that his first duty was to his own father. And then a vision suddenly came to him of that father taking the blanket from his own bed to cover a sick friend and going supperless to his rest that he might supply that friend's greater need. It was very disagreeable that this memory should come just then and the suggestion that he must be his father's representative in more than one way if he would follow closely in his footsteps. He felt very tired and miserable, utterly different from the gay, happy boy who had entered Joe's room half an hour before, and he crawled into a great box standing in the alley and, covering himself with the excelsior with which it was filled, he fell asleep.

Saturday afternoon Frank discovered him in the woodshed with the lantern in his hand. "Getting ready?" inquired Frank.

"I can't march tonight," said Dick, stoically.

"Well," ejaculated Frank. "After all the trouble we've taken for you, too! I never would have believed that you could be so ungrateful!"

"O, don't say that!" cried the poor boy, in great distress. "It's 'most killin' me to give it up, but I've promised—leastways I'm goin'—to give the lantern to a little sick feller in our alley who ain't never seen nothin' but the inside o' that one room."

"Well!" ejaculated Frank, again.

"Good-by," said Dick, very sorrowfully. "Thank you forever for all you've done for me. I won't take the clothes. I shan't need 'em now."

"Now, see here," cried Frank, "I know a fellow who will let you go along in the Harrison procession on Monday evening."

Dick shook his head. "Tain't the right procession," he said.

"Harrison is a good man—first rate," said Frank.

Dick continued to shake his head. "He ain't my President," he said.

Frank lost patience. "I can't see what earthly difference it makes to you whether Harrison or Cleveland is President!" he exclaimed. "All you want is the fun of marching, and you would have that in one procession as well as in another."

Then Dick's eyes flashed and his color rose. "I s'pose you think 'cause I'm poor and ragged that I ain't got no principles nor no politics," he exclaimed. "My father was as true a Democrat as ever lived and so am I, and I'll stick to my party and my President till I die!" And Dick walked off with his head up and his lantern swinging.

Well, the procession was certainly a very grand affair, and nobody presented a more imposing appearance than the marshal

seated on a fine white horse. Just as he was leading the companies down Montford Street, on the way back to the City Hall, he descried a ragged little figure running along by the side of his horse.

"Hullo, there!" he cried. "Swing that boy up here, somebody, quick!"

And before Dick knew what was happening he found himself up in front of Mr. Ned on the superb animal at whose heels he had been running the entire evening.

When Mr. Ned had ascertained where Joe lived he whirled around and made a little speech to all who were near enough to hear, and then he started off again at the head of the great procession. Dick could hardly believe his senses when they entered Crooked Alley and halted directly in front of the house where little Joe lived. There in the upper window glowed the Chinese lantern and beside it was the white, wasted face of the child.

Young Ashton took off his hat with the gold cord and tassels and waved it, crying, "Three cheers for Dick's lantern!" And the alley rang again and again with hurrahs. Then the band began to play. O, such music was never heard before in Crooked Alley, and never before had McAlpine's band played America and The Star Spangled Banner with such spirit and dash!

As the last note died away Dick looked up into Mr. Ashton's face. "You needn't give yourself no more trouble 'bout this 'lection," he said, "Crooked Alley'll take care of it now."

#### ARBOR DAY.

BY ANGIE W. WRAY.

From many a treetop, sweet and clear,  
The robin's song is ringing.  
To many an oak tree brown and rough  
The ivy leaves are clinging.  
Beside the brook that ripples low  
Along the path we're wending,  
O'er country road and city street  
The waving boughs are bending.

In many an orchard sweet with bloom  
Of apple, plum and cherry,  
The bluebird flies on flashing wings  
And sings his chorus merry.  
The willow, wrapped in palest green,  
Unfurls her banners slender.  
The maple in the silence bears  
Rose flushes faint and tender.

In many a hollow folded deep  
The wind-flowers wave and whiten,  
And gloomy lies the cedar grove  
The wild rose soon shall brighten.  
Today, with loving hands and heart,  
This fair green tree we're bringing,  
We plant it here with patient care  
And hail it in our singing.

Long may you live, young forest king!  
We children still shall love you  
When summer smiles through skies of blue  
Or tempests howl above you.  
Long may you live, O tree of ours!  
Through bright and stormy weather,  
With hearts as brave and true as yours  
We'll all grow old together.

#### ARBOR DAY.

Twenty-one years ago the new Secretary of Agriculture, J. Sterling Morton, of Nebraska, suggested that one day in the year be set apart for planting trees in that State. A prize of a hundred dollars was offered to the agricultural society of the country which

should plant the most trees and a library worth twenty-five dollars was to be given to the person doing the same. Over a million trees were planted that first Arbor Day, and in Nebraska alone since then over three hundred millions of trees and shrubs have been set out. Several States now follow her example in making a regular holiday for this purpose, the date there being April 22. The school children will enjoy the poem on Arbor Day in another column.

#### ONLY ONE WASHINGTON.

A memorial is now before Congress asking that all towns, cities and counties bearing the name of Washington, except the capital of the United States, be changed to something else. The need of this is apparent when it is considered that at present there are over forty post offices in the country bearing the name of Washington, beside nearly as many counties and the new State on the slope of the Pacific. Foreigners in particular are constantly confounding this last with our national capital and read with amazement of the proceedings in that new and lively State, supposing them to be a chronicle of what is going on at the seat of Government. It is eminently fitting that the city on the Potomac should be the sole memorial, in name, of the Father of his Country.

#### JUVENILE JOURNALISTS.

There is a little girl ten years old living in Melbourne, Fla., who for two years has edited a paper for children. She began to set type when five years old, learning her letters in this way. By means of her paper, which is called the *Midget*, and a quarterly publication called the *Midget Magazine*, she has raised nearly \$200 for the temperance temple in Chicago. Another quite remarkable paper is published by a sixteen-year-old boy, Tello d'Apery by name, in New York City, and out of the proceeds he has founded a mission for barefoot children at 59 West 24th Street. Some of the most distinguished persons in the world are among his contributors. The last number of his paper, the *Sunny Hour*, contains a communication from the pope-patriarch of the Greek Church in Alexandria, Egypt, together with a facsimile of a gold medal sent to the youthful editor in appreciation of his work.

#### PREVENTING INTEMPERANCE.

Much as society has progressed in the alleviation of social ills little advance has been made in what may be called the science of prevention. In a little volume entitled *Children, Their Models and Critics*, the author says on the subject of temperance:

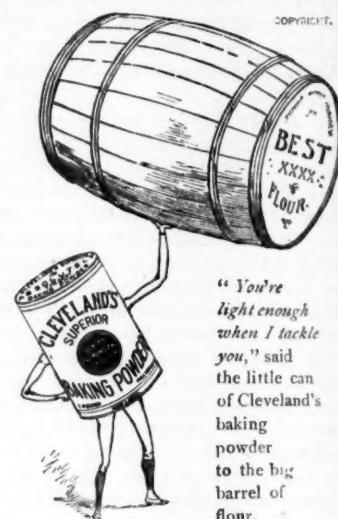
There is a definite cause for the widespread demand for stimulants, reason why alcoholic drink costs us yearly nine hundred millions of dollars, while bread costs about half as much; and philanthropists in this field, with a host of others, must continue with each successive generation the hopeless, almost heart-breaking, task of trying to help those who will not or cannot help themselves until we can understand more of the wise planting and nurture of that only in whose ripening and ripened fruit we can rejoice . . .

A child whose habits of eating, of sleeping, of dressing and of talking are controlled by the real needs of life, and regulated with taste and discretion, will need neither the good offices of a temperance society nor

legislation to save him from ruin. His salvation was a foregone conclusion, because all the possibilities of his life were led in orderly activity to the threshold of his conscious personality.

What we most need is to be saved from ourselves, or, better to express the same thing, to be lifted into our best selves by adjusting the emotions, appetites and tendencies when they are plastic and can be molded.

We are never brave, strong or just until discipline has made us so. We often believe ourselves all these because we have not been tried enough to know their want. And happy is that child who has been guided from birth into nature's law so that his discipline has been an unconscious force until habits of obedience to the right in mental, moral and physical processes have become character.



"You're light enough when I tackle you," said the little can of Cleveland's baking powder to the big barrel of flour.

Cleveland's is the strongest of all pure cream of tartar baking powders, yet its great merit is not its strength, but the fact that it is **pure, wholesome and sure.**

## A TONIC

**HORSFORD'S Acid Phosphate.**

**A preparation of the phosphates, that acts as a tonic and food to the exhausted system.**

**There is nothing like it; gives great satisfaction.**

Trial bottle mailed on receipt of 25 cents in stamps. Rumford Chemical Works, Providence, R. I.

For alleviating that irritation felt by those who suffer from any Bronchial Affection, Brown's BRONCHIAL TROCHES are most useful. An unexcelled remedy for Coughs, Hoarseness and Sore Throat.

## CONVERSATION CORNER.

**P**EAR BOYS AND GIRLS: I am glad to give you once more the old salute and to begin it with a modest D standing behind our proper sign in place of that frame of the bland old gentleman—the “despotic foreman” has probably ere this consigned him to the “shoe,” the receptacle of broken type and other condemned material in a printing office. [O no, I saved him for you and here he is!—D. F.] That photograph, however, seems to have been the means of discovering for me a previously unknown relative among the great army of Cornerers. A lady in Worcester County writes asking if I am not descended from an ancient Rehoboth family and informing me that her grandmother was my grandfather’s second wife! She adds:

... Does the picture in the large D look like you? It made me think of grandfather; he was bald and the general form of your head resembles his.

To be recognized by my resemblance to a revolutionary pensioner who died at a great age fifty years ago is a slight thing compared with the estimate of a boy whom I walked with on his way to school yesterday morning. It was raining fast and he was clad in rubber, *cap-a-pie*. I told him of a great freshet I had once witnessed when the water rose, rose, rose, day after day, reaching the first story of houses, then the second, floating some houses away, and submerging the town so that I sailed through its streets on a raft. The boy listened courteously and then gravely asked, “Was that the flood of the Bible times?”

And yet I am accused of being young in connection with a matter mentioned Feb. 16.

LOWELL, MASS.

“I never heard of a *dee* in a harness before.” Well, you aren’t old enough! Some seventy years ago or so my father had a harness with two D’s on the harness saddle for the reins to pass through. Webster’s Unabridged is too young! I read your Corners at seventy-three and enjoy them.

Respectfully, E. B.

WOBURN, MASS.

Dear Mr. Martin: If you will look at a ring in a harness between the holdback and breeching, or between the saddle strap and girth, you may find a D ring, although they are often round. Many letters are used to designate the shape of objects, as an A tent, a C spring, an I beam, an M brace, an S hook, a T square, a U tube and a V trough. Perhaps the Cornerers can think of others.

Yours truly, BEN SEE.

WESTBORO, MASS.

... I was surprised that you never heard of the *dees*, though I do not find the word in the dictionaries. If Charlotte had said they were the rings on the saddle of harness through which the reins are passed the definition would have been better. I suppose the name was given them from their having been made in the form of the letter D. I make seventeen letter words. The following have not been mentioned: *en*, *half an*, *em*, *ove*, *wye*, one of the two pieces on which rest the ends of the axis supporting the telescope in a theodolite.

S. M. H.

NEW BRITAIN, CT.

Dear Mr. Martin: I am not a Cornerer but I always read what is in the Corner. I noticed that you were at a loss to know what a D in a harness was. I inclose one for your inspection. They are made here in our city in large quantities and of various sizes. No doubt the next time you see a harness you will be looking for D’s.

Yours truly, L.

NEW JERSEY.

... I am not so old as some other people, but I know what a “*Dee*” is. It is what would be a ring if it did not have a flat side. They are used in different parts of the harness, to attach the holdback straps at the lower end

of traces in heavy harness, etc. I will inclose one that will tell the story. Yours, c. w.

The two inclosures have the exact shape and size of the D which used to head our column. Now for a word of defense! I was brought up in the country and from a small boy was accustomed to harness a horse constantly. But the “rings” on the saddle through which the reins passed, I am sure, were then always called “turrets.” To my delight, both Webster and the Century, which haven’t a word or a letter about a “*dee*,” define *turret* (or *terret*) in that way. I have firm confidence in the impressions of childhood, however remote or faint, and to make sure that my memory was right in this I wrote to a harness maker, whose shop in my native town I often used to visit and watch him as he plied his needle and his awl. (One time we took there a volume of the *Youth’s Companion*, then a little sheet of four pages “published by N. Willis, Cornhill,” to be stitched in pasteboard covers; I think that was for the year 1843!) This is the answer:

My Dear Mr. Martin: Your impression as regards the rings through which the reins pass being called *turrets* is correct. The D or *dee* is what we here have always called the “breeching ring” and the one into which the side-straps are fastened. . . .

Most sincerely yours, R. H. H.

What is the use, you ask, of saying so much about a little thing? Because we young Cornerers ought to get into the habit when we investigate a subject, large or small, whether in natural history or geography or manufactures—whether it is a bee or a sea or a *dee*—to do it thoroughly and know all there is to be known about it.

You remember that orphan asylum in Japan and our plan to keep an orphan in it one year for twenty dollars? (See Feb. 23.) Well, here are other letters about it. One is from a little girl in Japan, another from a missionary lady now in this country.

OKAYAMA, JAPAN.

Dear Mr. Martin: I went down to the Orphan Asylum to eat Christmas dinner with the orphans. . . . Instead of a knife and fork we had chopsticks. The dessert was oranges and tea. We had no cups to drink our tea in, but we put our tea in our rice bowls after we had finished our rice for we must not leave any rice in our bowl after we have finished. Some of the orphans are learning English and one little girl is very happy when she says, “I don’t know.” The orphans march to church.

Your loving friend, ELIZABETH P.

Dear Mr. Martin: I hope all the readers of the Corner were as much pleased as I was in reading the account of the Christmas dinner at the Okayama Orphan Asylum. I visited the asylum some time ago and saw the children at work. One half of an arithmetic class were working on their slates while the rest were treading a rice-pulling machine. When the rice-pullers were tired they changed places with the weary brain-workers. Was not that an economical way of carrying on school work? What do you suppose these little fellows kept their books in? Old kerosene oil cases, covered with newspapers! These orphans reminded me of the Boy Crusaders as I watched them marching to church to the sound of the bugle. They mean every one of them to be true and valiant soldiers of the cross. I hope the Cornerers will all have a share in helping “support one orphan there.”

A. D. G.

Three members have already sent their shares:

WEST DRDHAM, MASS.

“What do you say?” We say, *do it!* — inclosed.

HOWARD AND HATTIE.

SARATOGA SPRINGS, N. Y.

Certainly the Cornerers should support one little waif in Mr. Ishii’s Orphan Asylum at Okayama. Inclosed please find — toward the good work.

S. L. W.

MR. MARTIN.



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to aid

you

to comprehend the figures

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## The Sunday School.

LESSON FOR APRIL 2. Job. 2: 1-10.

### THE AFFLICTIONS OF JOB.

BY REV. A. E. DUNNING, D.D.

This lesson falls on Easter Sunday and many schools, no doubt, will prefer to study the alternate selection on the Resurrection of Christ. For such there are abundant aids at hand, for that subject is treated in lesson helps every year. But the study of the book of Job will be incomplete and unsatisfactory if this first lesson is omitted. Therefore I have chosen to take up this topic.

Any proper study of these lessons requires at the outset a knowledge of the character and purpose of the book and an analysis of its contents. Rightly approached it is one of the most fascinating books of the Bible for young or old. The translation in the King James Version, as Dr. Daniel Curry says, "is defective and unsatisfactory beyond, perhaps, any other portion of the Bible." The Revised Version is much to be preferred to the old.

The book is a dramatic parable in the form of an epic poem. It has been generally supposed that Job was a real person who lived in the country east of the Jordan and north of Moab. Some of the descriptions in the poem admirably fit this region. He was one of the bene Kedem—children of the East. But no answer has yet been found to the questions who wrote it or when was it composed. Formerly it was generally believed to be the oldest book in the Bible. Many scholars now regard it as one of the latest in the Old Testament. No scene or character in it can be located in time or place any more than in the parable of the prodigal son. Both these unique compositions were intended to teach great divine lessons, and if we learn them it is of little consequence to discuss whether the patriarch in the one case or the wanderer in the other was a real or imaginary person. Many a man has been as perplexed as Job at the problem of human suffering and might have served as the original of the poetic parable, and because it is so real and universal an experience the book has made good its claim to a place in the library which reveals to mankind the will of God.

Its theme is the mystery of human suffering, and it is a sublime effort of one who believes in the almighty power and sovereignty of God to find room for faith in Him in a world where those most obedient to Him often pass through the severest trials. The earlier teaching of the Old Testament is that the righteous are sure to be prosperous and happy. But to this rule painful exceptions were often found, and the book of Job is an attempt to explain how a pre-eminently righteous man could suffer the greatest miseries and still the goodness of God could be maintained.

Taking the book as a drama Professor Dunning arranges the persons represented as follows:

Friends of Job.	THE LORD (JEHOVAH). JOB, a wealthy land-holder of Uz; perfect and upright. ELIPHAZ, of Teman in Idumaea: a venerable, devout, wise man. BILDAD, of Shuhah: a disciple of tradition. ZOPHAR, of Naamah: a dogmatist, eloquent and impetuous. ELIHU, son of Barachel the Buzite: a young Aramean, full of zeal and self-confidence. THE SATAN, or Accuser: the spirit that denies. Job's Wife. Sons of God—Friends, Messengers and Spectators.
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The opening scene is in Job's dwelling place in the land of Uz, where he lives an ideal life of happiness as the greatest chief of his nation (chap. 1: 1-5).

The next scene is in heaven, where God on His throne receives His sons, representatives of the invisible world over which they rule in His name. With them appears the Satan, or adversary, an unwilling servant of the Almighty, to whom God proposes Job as an evidence that human goodness is a reality. The Satan denies the fact and declares that Job's goodness is selfishness, dependent on his prosperity; that if that were taken away Job would renounce God instead of worshiping Him. In reply God gives to the Satan permission to take away Job's prosperity (chap. 1: 6-12).

The third scene is again in the home of Job. Four messengers come to him in quick succession—the first reporting that the Sabeans had captured his oxen and asses and killed their drivers; the second, that lightning had destroyed all his sheep with their shepherds; the third, that the Chaldeans had captured his camels and had slain their keepers; and the fourth, that a cyclone had struck the house in which his children were gathered and that every one of them had perished. Under these successive calamities Job mourns with dignity, but worships God and shows unswerving loyalty to Him.

Then the scene shifts to heaven, where again the sons of God appear before Him with the Satan. Again God challenges the adversary in the same words as before, adding that Job "still holdeth fast his integrity, though thou movedst Me against him to destroy him, without cause." Again the Satan has an answer: "Hide for skin, yea, all that a man hath will he give for his life." The skin of an animal a man wears for his clothing. You may strip him of that even, said the adversary, but so long as he is unharmed you have not really touched his life.

Again God gives the Satan permission to smite Job, this time to strip him of everything but life. Then the hero is smitten down with that awful disease of leprosy and laid in his misery and loathsomeness on the heap of refuse beside his house. To crown his suffering his wife, the one friend left to him nearest his heart, becomes his tempter. Believing the theology of the time, that suffering is caused by sin and that the last stroke of God may be invited by the formal abandonment of faith in Him, she urges her husband to renounce God and die. Even this test the hero resists and once more proclaims his faith in the righteousness of God.

These last scenes compose our lesson for today. They teach the triumph of faith over the still unsolved mystery of evil. Job had loved God supremely and obeyed Him in prosperity. When everything else that had made life desirable had been taken away from him he still loved and worshiped God. Through every disaster he still saw God with the eye of faith, the one being to be adored, His presence and favor the one thing to be desired. Somehow, Job believed to the end of his trial that God is goodness itself and that, though no explanation of the problem appeared, the fact of His infinite goodness abides. This is the one lesson of the book and it is all included in the selection for today's study.

But the theme is elaborately wrought out from this point on in a debate opened by Job with his three friends and continued in a triple triplet of speeches. The analysis is as follows: after Job's opening speech (chap. 3) we have:

*First triplet:* Eliphaz, chaps. 4, 5; Job 6, 7; Bildad 8; Job 9, 10; Zophar 11; Job, 12-14.

*Second triplet:* Eliphaz 15; Job 16, 17; Bildad 18; Job 19; Zophar 20; Job, 21.

*Third triplet:* Eliphaz 22; Job 23, 24; Bildad 25; Job 26, 27; a choral interlude, 28; Job 29-31.

Then appears the young enthusiast Elihu to condemn all the parties to the debate—Job because he had not given any reason to show the righteousness of God in the problem but

had justified himself, and the three friends because they had not given any answer to the problem yet had condemned Job. Elihu first explains his reasons for speaking [32: 6-22] and then addresses Job [33]. Job receives the speech in silence. Then Elihu turns to the three friends and seeks their endorsement against such presumption as Job's [34]. Getting no answer from them either Elihu continues his discourse on the divine discipline [35-37]. During the latter part of his speech his allusions to the spreading clouds, the lightning and the thunder show the gathering storm, till at last the clouds descend and envelop the whole scene.

Then the voice of God is heard out of the whirlwind in sharp questionings, like explosions of thunder [38-41]. To the words of God Job replies briefly, confessing the omnipotence and omniscience of God and his own ignorance, sinfulness and repentance [42: 2-6].

The book concludes with an epilogue, representing God's approval of Job, His displeasure with the three friends and His command to them to make Job their priest and to offer up through him sacrifices for their folly. They do this and for Job's sake are restored to the divine favor, while he receives from God abundant recompense for all his trials endured to prove the divine justice and the genuineness of human integrity—friends, wealth, honor, children and long life. "And after this Job lived 140 years, and saw his sons and his son's sons, even four generations."

I have devoted the space for this lesson to a general survey of the book. I believe this is the only way to understand the selections chosen or to teach the meaning of this wonderful drama. Every scholar should be urged to read the whole book, and its aims and divisions and character as a dramatic poem should be explained to him.

He will find that to the problem of the sufferings of the righteous, which is its subject, there are five solutions proposed. The first is in the opening narrative, which concludes with today's lesson, that suffering is sent by God to test and develop character. The second is in the speeches of the three friends, that suffering is God's judgment on sin. The third is in the opinion of Elihu, that suffering is one of the ways by which God warns men against sin and restores them to Himself. The fourth is in God's voice in the storm, that the universe is an unfathomed mystery and that the good in it is just as mysterious as the evil. The fifth is in the rebuke of God to the three friends, declaring that the loyalty of Job, even when he reproaches God as a friend would reproach a friend, is more acceptable to Him than the unquestioning adoration which would impute evil to an innocent man in order to magnify God.

#### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

A pair of orioles built a nest one summer in an elm tree in front of Margaret's window. Margaret watched the birds as they made the nest of moss and hay and hair and she threw out bits of string, now and then, for the birds to weave in the nest. When the nest was done the tiny eggs were laid in it, and soon the young birds were hatched. Then Margaret put crumbs on the window-sill for the father bird to carry to the little ones in the nest, and she called them her birds. She was glad when the young birds learned to fly and could go off to find food for themselves. They did not stay in the nest any more, but she often saw them flying in and out among the branches of the tree, and they sometimes flew down for the crumbs which she scattered every day. But the end of the summer came and the birds left the elm tree and Margaret's yard, and there were no more bird songs about the house.

The cold winds blew through the trees that seemed to whisper mournfully to themselves of the joy of the summer that had gone. Then Margaret was sad and she thought her bird friends had gone forever. But her mother told her that the orioles had heard voices calling them to a land where it is always summer and they were still singing in the sunshine and among the trees of the sunny South. "And you will know this is true," her mother added, "when spring calls them back again to sing to us once more. Your birds are not lost, but only flown to a fairer country." Then Margaret's mother taught her this poem. Perhaps you would like to learn it too.

The little birds trust God, for they go singing  
From northern woods where autumn winds have  
blown,  
With joyous faith their trackless pathway winging  
To summerlands of song, afar, unknown.

And if He cares for them through wintry weather,  
And will not disappoint one little bird,  
Will He not be as true a heavenly Father  
To every soul who trusts His holy word?

Let us go singing, then, and not go sighing.  
Since we are sure our times are in His hand,  
Why should we weep and fear and call it dying?  
'Tis only flitting to a summerland.

These verses helped Margaret to understand another story that her mother told her of a man who lived long ago to whom God sent many trials. This man was the greatest of all the men of the east. He owned thousands of camels and sheep and oxen, and in his home there were seven sons and three daughters. But in one day all his possessions and his children were swept away from him and Job was left poor and childless. But because he feared and trusted God he could say, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord." This man of old, who trusted God, knew that He could do him no harm. It was the voice of God that called away his children, and God could bring them to a summerland. God knew best, too, whether Job needed his camels and sheep and oxen, and when they were taken he still blessed the name of the Lord. "No evil," said Margaret's mother, "can ever happen to a good man, for he trusts God everywhere and God is good."

And when the cold rains and snow came and the winter winds blew the birds' nest from the tree Margaret did not mourn. She knew the birds were safe from the cold and that the nest was only the home for one summer. The birds would not need it again. "See how broken and unsafe it is," her mother said. "There will be a new home for the birds when they come again." Then she showed Margaret how even death is one of God's blessings, as Job believed. When the soul is set free to seek God's own country the poor, sick body, which is only the home of the soul for a little time, is no longer needed. It is like the deserted nest.

#### THE CHURCH PRAYER MEETING.

Topic, March 26—April 1. From What Does Christ Redeem Us? Rom. 8: 1-4; 2 Cor. 5: 17-21; Gal. 3: 13, 14.

#### Y. P. S. C. E. PRAYER MEETING.

BY REV. H. A. BRIDGEMAN.

Topic, April 2-8. Easter service. John 11: 25; 14: 19.

One who indulges now and then in serious thought or who reads books pertaining to Christianity or who listens to sermons must certainly be made aware of the important place which the doctrine of the resurrection holds in the Christian system. To be sure, much would be left in our religion if there were not good proof that Christ had risen from the dead. It would be foolish to throw away His teachings and His example. There

are those who believe in Jesus up to a certain point but find it hard to convince themselves that He burst the bars of death. We ought to be glad that men will believe in Christ as Lord and Master of life even when they seem to be unable to believe in Him as conqueror of the grave. And our counsel to such would be to trust and follow the Jesus whom they do know more entirely, for in that event they can hardly fail to have the conviction forced upon them that such a matchless person must have come forth from the tomb as the Scriptures declare, or, to quote Peter, "It was not possible that He should be held of it." Just as some minds grasp the truth of Christ's divinity from coming to see His full and perfect humanity, so often belief in the resurrection is the outgrowth of brooding over the Saviour's life and sufferings and death.

But to us to whom this has come to be a fundamental doctrine of our faith, who believe that the proof is as convincing as that establishing any event which happened eighteen hundred years ago, what gladness and inspiration it brings! How all the dark problems associated with death and the grave are illuminated. Sustained by this hope we can think calmly of those mounds here and there in God's acre beneath which precious dust is sleeping. Courageously, too, we can contemplate that journey which, sooner or later, each of us must take and take alone. And yet not alone after all, for then, as in every other emergency of this mortal life, in the presence of every fierce temptation or secret sorrow, we can say to ourselves, "Christ has been through this also." If one man has met and mastered death all men in His strength can.

And let us not lose the motive power embedded in this great truth. "If ye have been raised together with Christ seek those things which are above." The apostle, in his enthusiasm, speaks as if for us, too, the resurrection were an accomplished fact. The Christian life, in its highest conception of it, is a resurrection life.

*Parallel verses:* Matt. 26: 32; 28: 5-7; Luke 20: 37, 38; John 2: 19-24; 4: 13, 14; 5: 21; 6: 39, 40, 68; Acts 13: 46; 17: 2, 3; 26: 22, 23.

#### PROGRESS OF THE KINGDOM.

##### OUR OWN WORK AND WORKERS.

Mr. Kingman of the North China Mission writes in the *Missionary Herald* of the dedication of a new church building in Pao-ting-fu and the inauguration of a series of bi-monthly conferences of the church members from all the outlying country stations. He says: "The new chapel is one of the largest in North China, having been built with a view to the needs of the church in the future rather than to meet any present demand. Nevertheless, it was filled to the doors at its opening, about 250 being comfortably seated. All were in their holiday clothes and it was such an audience as I have seen but once or twice in China and then on occasion of a union meeting of several missions. The services were shared equally between the native and foreign pastors and at the close four men were baptized, making about twenty who have been received either into full membership or on probation during the last month."

During the past year the New Haven Branch of the W. B. M. has been making a special effort to double the membership in each auxiliary. This has been successful in many cases. The results achieved in one particular instance should inspire sister organizations to new courage and zeal. The membership of the auxiliary of the church in Madison has been so largely increased that it now outnumbers the women church members, of whom there are 219. The New Haven Branch is rejoicing in a new auxiliary just organized in Adana, Turkey.

The *Home Missionary* for March is a special

Washington number and is of unusual interest. An article by the late Dr. Cushing Eells gives reminiscences of the work among the early settlers and Indians in Oregon and Washington Territories fifty-four years ago when he first went out as a missionary. Rev. Wallace Nutting of Seattle contributes a description of the climate, extent and resources of Washington State. A glimpse of life at a coal camp, given by a missionary on the field, shows the bitter feeling between labor and capital among the miners. An account of How Cities Are Built gives an idea of the phenomenal growth of communities in the Northwest, while articles on Whitman College, Woman and Her Work and other contributions point out the progress, the needs, the great opportunities of the new State of Washington.

#### THE WORLD AROUND.

The American Bible Society has an unusually large amount of work on hand. It is publishing the Scriptures in many languages, some of which have been heretofore without written characters. The Revised Syriac Bible, long in preparation, is now going through the press under the supervision of Dr. Labaree. It is a difficult and costly work, said to be one of the most laborious the society has ever undertaken. For missions in the Pacific Ocean under the American Board it has finished an edition of the books of Genesis and Exodus in the Ruk language and has in press the entire Bible for the Gilbert Islanders in course of preparation since 1856. For the Creek and Seminole Indians the society is printing for the first time a version of Genesis in the Muskogee language, while for Spanish-speaking America it has nearly ready for publication a new version of the Bible in Spanish, which it is believed will supersede the one now in common use translated nearly 300 years ago. It is almost impossible to realize how many years of toil and study these translations represent. Any but missionaries would quail before such stupendous tasks.

In a recent article in our columns by Dr. F. E. Clark allusion is made to Mr. Ishii and his orphan asylum at Okayama with its 230 inmates. The *Chronicle*, the organ of the London Missionary Society, gives an interesting sketch of the life of this Japanese George Müller. After his conversion he undertook various kinds of Christian work while pursuing medical studies, opened evening classes for poor children, and began evangelistic work in his native province. Meanwhile, George Müller had visited Japan, and though he never saw him Ishii heard of him through a fellow-student and becoming imbued with his spirit resolved to work for orphans. Aided by his faithful wife he hired a Buddhist temple and opened his asylum. Shortly afterwards he secured his medical diploma and a fine career might have been before him but he gave it all up. At first there were only three children, but the orphanage soon became known and numbers of little ones were brought to him. After the dreadful earthquake seventy were received. The boys are being taught trades, the product of their labor going toward their support. Mr. Pettee writes in the *Life and Light* that the asylum is at present in a fine spiritual condition, although very needy as respects funds.

For the world-wide work in which the United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic is engaged more support is asked from the various missionary and temperance organizations in Europe and America. There is need for the committee's vigilance to prevent the violation of the provisions of the Brussels treaty, while there are many parts of the world to which the treaty has no application that call for, and are eliciting, the most strenuous efforts on the part of these temperance workers.

## Literature.

### THE RIGHT TO ONE'S UTTERANCES.

The question comes up frequently how much control a preacher or an orator has over his words after they have been spoken. It often is suggested by the fact that some journal or publisher wishes to print a report of them. Sometimes this is a gratification to the speaker. Occasionally he is annoyed. In either case he often supposes that he still has authority over his utterances.

This is not the fact. When a sermon or an address has been delivered it has become public property. Any one, who may have taken the trouble to report it, has the legal right to print it, either in a newspaper or a volume. It is assumed, and properly, to have been intended for the public, unless there were peculiar circumstances attending its original delivery, and it is presumed fairly that the speaker will be pleased to have it reach as many persons as possible. Furthermore, he has neither a legal nor a moral right to complain when the words which he actually uttered are published. He justly is assumed to have prepared himself beforehand to say only what he is willing to be held accountable for. Public speakers who try to shirk responsibility for anything but the subsequently revised and corrected form of their utterances lack manliness. They also incur grave risk, for some who heard them never read the reports and quote the speaker as having said what they know that they heard him say. That he should deny responsibility for what he did say and accept it for only what he afterwards wished that he had said, and altered the report of his address so as to make himself seem to have said, appears to them dishonest.

The world has the right to one's public utterances and in the form originally used. But there is another side of this truth. A speaker may revise the report of his language so as to correct any errors which do not affect the sense. He even may amend essential statements as to which he has changed his views, if he also call attention frankly to the fact of the change. He may object properly to any publication which garbles what he said. It often happens, even if he have no reason to doubt the accuracy and good faith of a published report, that he objects to having it made, preferring to publish his utterances in his own time and way, although, of course, he has no legal ground for his objection unless the publication is issued so as to appear authorized by him. Ordinarily, however, a simple request by him suffices to prevent publication. An honorable journalist or publisher rarely will refuse such a request. There have been too many exceptions, yet it is the rule that he who prefers not to have his sermons or speeches published at all, or to select his own publisher, has only to say so and his preference is respected. His moral right of control over his public utterances is recognized as greater than his legal right. Furthermore, whenever the publication of such a man's words brings in a pecuniary profit, as in the case of a volume of sermons by some distinguished preacher, no honorable publisher, whether the publication have been actually authorized or not, hesitates to turn over to the author his fair share of the money.

### BOOK REVIEWS.

#### MEMOIRS OF CATHERINE BOOTH.

Probably nothing else will appear more notable to posterity when the history of the nineteenth century is studied—at any rate, in the department of religious history—than the rise and progress of the Salvation Army. In spite of the apparent eccentricities and positive defects of its methods, it undoubtedly will be admitted to have proved itself one of the great

providential agencies for the redemption of mankind and to have justified its existence by its remarkable and permanent good results. And as the record of its astonishing career is examined the immense value of the services of Mrs. Booth, who, with her husband, was its originator, will become increasingly plain. This handsome work in two large volumes, written by F. de L. Booth-Tucker, one of their sons-in-law, is at once her biography and her husband's and also is a graphic history of the movement down to the last year.

Written by so interested an author of course it may be deemed open to the accusation of partiality. But a careful examination of it has convinced us that not only is there no intent to set down more than the truth, but also that the simplest statement of the mere facts is necessarily more picturesque and romantic than any writer of fiction would dare to offer to his readers. Mrs. Booth was, and her husband, the general of the army, also is, unique. They are like two of the Old Testament prophets, possessing, also, the genuine apostolic enthusiasm and large, practical, modern good sense such as prophets and apostles might be expected to exhibit if now in the flesh. Reading the story of their lives, and making all necessary allowance for the author's intimate relation with them and their work, they seem to have possessed a real inspiration from on high.

Entire personal self-sacrifice is the key to their success, and this for the one purpose of winning needy and neglected souls to God. The occasion and excuse of some of their methods, which sometimes have offended the fastidious and from which they themselves appear to have shrunk at first, have been the actual, proven value of such instrumentalities in influencing human hearts which nothing else had been able to attract. Who may dare to prefer considerations of conventionality and good taste to those of saving efficiency? We do not indorse the positions which we understand them to take upon some matters, for example, the sacraments. But it certainly has been demonstrated more than conclusively that they have the divine blessing and help and have been enabled already to do a vast, hopeful and sorely needed religious work for humanity, especially for those classes whom other and more regular agencies have failed hitherto to reach in any sufficient degree.

It is most interesting to observe how the power of early Christian training is demonstrated afresh in Mrs. Booth's life, how God leads on His children step by step to their life work and makes it plain by degrees, how He educates and strengthens through trial, how He indorses uncommon and daring experiments when made with consecration and wisdom, and how He rewards such devotion as that of this frail woman and her husband with fruit beyond their early dreams. Many readers will ask if there be no reverse side to the picture, and will question how many of the hundreds and thousands who have professed "to be saved" with hardly any opportunity, and often with little capacity, for intelligent study of Christian truth have proved to have been deceived.

Undoubtedly there have been many such, yet there is no reason to doubt the testimony here given that most of the apparent converts have been genuine and permanent. After all, there is no more room for distrust of them than there was in the cases of many of the converts on the day of Pentecost and other occasions mentioned in the Bible. The work renders very plain the fact that General and Mrs. Booth have been absolutely free from all disposition to make money. Nor have they sought fame, or the favor of the rich and great. Their lives have been simple, humble, prayerful, devoted missionary careers. The story of the spirituality of their home life is inspiring. The record of their struggles with poverty and

bodily ailments is pathetic. The boldness of their final endeavor to make their movement worldwide is grand, the sagacity with which this endeavor has been made is instructive and reassuring, and the success already attained, even in most unpromising lands, is an earnest of ultimate success.

Three impressions remain upon the reader's mind very distinctly as he lays aside the book. One is that, in spite of the apparent power of modern unbelief, the old and simple gospel of Jesus Christ has lost none of its might. If believed and illustrated in the apostolic spirit the results of apostolic times can be repeated and even surpassed today. Another is that it is impossible to foresee the good which may be accomplished by a single life, even if it be that of one who is humble, frail and in narrow circumstances at first. The third is that the Salvation Army has justified its existence by its works and that, if governed henceforth in the same spirit as heretofore, it is destined to be a tremendous power in winning the world to God. It will develop, and for the better, hereafter as it has thus far, and the Christian Church should thank God for it.

It should be added that the two volumes of the work are illustrated and are printed handsomely. [Fleming H. Revell Co. \$3.50.]

### THE DAWN OF ITALIAN INDEPENDENCE.

The history of each of the principal European nations during the present century is of great interest, but that of Italy possesses peculiar significance because more than any other it is a record of the mutual relations of church and state. Mr. W. R. Thayer's two volumes, entitled as above, cover the early part of the century, from the Congress of Vienna in 1814 to the fall of Venice in 1849, and reveal with much fullness of detail the gradual development of the national spirit in spite of obstacles which would have crushed it in any except a naturally sturdy people. We are aware of no other work which covers the same ground so well. It is thoroughly studied and clearly outlined and the author has exhibited critical ability and impartiality and has written with spirit and power.

There are five books. The first is preliminary, sketching early Italian history and the various factors, literary, scientific and religious not less than political, which contributed to prepare the way for the gradual growth of a national in distinction from a merely provincial spirit. The second begins the historical story, to relate which is the author's special task. Entitled *The Doom of Tyranny*, it portrays the restless ebb and flow of the revolutionary spirit which sought to throw off the Bourbons and other foreign rulers as well as to get rid of objectionable native princes. Three times the work was done with some measure of success but only to be undone. When local sovereigns had been conquered Austria reimposed the yoke. But bitter experience was making the Italians wise. The third book describes the pontificate of Gregory XVI., the rise of Mazzini to influence as a revolutionary leader, the increasing concentration of the popular mind upon certain definite political objects and the spread of political literature.

In the fourth book Pius IX. comes to the front, a Pope who undertook to be a liberal but found himself in danger of being swept away by a power beyond his control and took the back track. The revolutionary party triumphed for a time, a war for independence was begun, Naples, Rome, Tuscany and Piedmont won the right of self-government and constitutionalism apparently established itself, but only to be overthrown in a few weeks. Italy was practically united in the effort to expel the Austrians, but the downfall of constitutionalism resulted in the disintegration of the nationalists. The fifth, and last, book describes the reaction and the vain

struggles of the nationalists to overcome the spirit of faction. The story is one of brave and faithful effort, doomed to fail yet doing an educational service which made possible the Italian unity which Victor Emmanuel and Cavour brought to pass and which for years has been as substantial as that of France or England.

The author has succeeded in presenting with the desirable clearness the central and controlling force which shaped the course of Italian history during the first half of the century, and which he terms "the spell of Rome." He also has described conspicuous persons and events with admirable skill, such as Metternich, Charles Albert, Mazzini, Pius IX., the rise and nature of the Society of Carbonari, the successful uprising of the Milanese against the Austrians under Radetzky, the siege of Venice, etc. We cannot take space to say all that we should be glad to say in regard to the value of the work, but must content ourselves with adding that it is based upon comprehensive and thorough study and exhibits excellent discrimination and unusual impartiality. It will be conceded at once a very high place in the list of standard histories. [Houghton, Mifflin & Co. \$3.00.]

#### RELIGIOUS.

Prof. N. S. Shaler of Harvard University delivered the Winkley Lectures at Andover Theological Seminary in 1891 and now has put them, with some revision, into a little volume entitled *The Interpretation of Nature* [Houghton, Mifflin & Co. \$1.25]. The author, having been led away from belief in Christianity by his scientific studies, and then having been brought back again by maturer attainments, has sought to compare the positions of scientists who recognize another than a purely dynamic control with those of theologians. This he does by studying several leading questions rather than by a connected argument, and endeavors to show the state of mind into which a student of phenomena is brought by influences which are entirely independent of theological opinions. His topics are: The Appreciation of Nature, Critical Points in the Continuity of Natural Phenomena, The Place of Organic Life in Nature, The March of the Generations, The Bond of the Generations, The Natural History of Sympathy and The Immortality of the Soul from the Point of View of Natural Science. Professor Shaler points out that there has been a development of natural science of late which involves a body of motives and instincts which lie in the field of religion, are properly to be called faiths and are rich in promise of spiritual growth. The style of the work is simple, dignified and effective and the book is instructive in a high degree.

Prof. Arnold Dodel, Ph. D., in his *Moses or Darwin?* [Commonwealth Co. \$1.00] complains that in most of the public schools of his own land, Switzerland, as well as elsewhere, the Mosaic theory of creation is taught when the Darwinian should be. His book contains several lectures delivered by him on the subject. He is an avowed free thinker. There is no God and Minot J. Savage is His prophet apparently is his motto. Evidently he has received some provocation to speak severely, but a man in his position should have learned that calm discussion is more convincing than the almost abusive language which he often uses. He does admit, however, that some Christians are honest seekers after truth. All which it is worth while to say about such a book is that we agree heartily with the author that the truth must be sought and accepted, whatever it be and wherever it lead; that he makes no attempt to account for the fact of life, which is too important to be disregarded; and that he claims as a certainty what never has been proved, and has been claimed only

as a probability by Darwin himself, the evolution of man from the lower animals.

Human conceptions of heaven are apt to be unsatisfactory, however reverent and carefully guarded, and *At the Threshold* [Cassell Publishing Co. 50 cents], by Laura Dearborn, is no exception to the rule. It is written prettily, even if somewhat stiffly now and then. Doubtless there are some whom it will touch and inspire. But most will regard it rightly as too fanciful and too unlikely to be considered very seriously. The author's theory is the familiar one that there are stages of blessedness and that heaven is a place of continued spiritual education and development, which is probably true.—*So Great Salvation* [Charles Scribner's Sons. Imported. 50 cents], by Rev. G. H. C. Macgregor, is a blended argument and appeal aimed to produce conviction of sin and to lead souls to Christ. It is simple, direct and fervid and is the sort of book which deeply affects a certain large class of minds.

#### STORIES.

The third volume of the Columbian Historical Novels, a series being written by J. R. Musick, is *The Pilgrims* [Funk & Wagnalls Co. \$1.50]. It purports to give the history of the Pilgrims in the form of a story, certain confessedly fictitious persons and events being introduced for the sake of continuity with the earlier volumes. This is allowable, although it opens the way to misunderstandings, but there is no reason why the author should not be accurate as to facts which he professes to give with precision. For example, Brewster never was a minister, as he is here called. In 1608 he was not over forty-two years old, when the author says he was forty-eight. It was not at night but in the daytime that the Pilgrims tried to embark on the Dutch ship for Holland. There is no evidence or probability that Stephen Hopkins was one of them, while Carver did not join the company until some years later and Edward Tilley did not join them until after they had left Leyden. Neither Robinson nor Brewster appears to have been physically a giant, and Bradford declares the contrary of Brewster. The property of the company was not embarked at all but was left behind. Robinson did not go in the Dutch ship. The women and children were not sent to Holland by the English authorities, as the author implies, nor is there any proof that they ever went in a body at all, but the contrary. There may be rocks on the Dutch coast, but nobody of whom we are aware ever saw any. Carver's letter from Robinson was written, not received, on July 27, 1620. Cushman was not left behind against his wish but was very glad to stay. The Mayflower, after finally sailing, did not immediately encounter a gale but had good weather for some time. No buck was shot by the first exploring party of the Pilgrims, and their great disappointment because they could not shoot one is on record. Peregrine White was not born after the second exploring party returned but while it was away. It was not the Mayflower but the Fortune which reached Plymouth in the autumn of 1621, and the colonists, instead of representing the country to the new comers as a land of wonders, were much distressed at receiving so large an addition, because their provisions were insufficient for all and the new arrivals had brought none. It was the Dutch, not the Walloons, who went up the Connecticut. The wedding of John Alden and Priscilla Mullins was not the first in New England. The first was that of Edward Winslow and Susanna White. It was John Underhill, not Underwood, who was sent to arrest Roger Williams. John Billington was not the son of Francis, but Francis was the son of John, and Francis did not commit suicide at Plymouth but moved to Yarmouth, and there is no reason to suppose that he committed suicide at all. Inasmuch as the truth about

all these matters is readily accessible the author's carelessness is the more conspicuous. The story, as such, is spirited but superficial, and we should not have devoted so much space to it but for the fact that Pilgrim history is too important to be allowed to be thus trifled with.

We like W. Clark Russell's new book, *List, Ye Landsmen!* [Cassell Publishing Co. \$1.00] very much. In some particulars it is one of his most striking productions. It exhibits all of his familiar skill in describing ships, sailors and the moods and perils of the sea and engrosses the reader from beginning to end. It describes the discovery of a lost treasure ship, a voyage for the recovery of the treasure and the adventures of the rescuers and others. —*In Summer Shade* [Harper & Bros. 50 cents], by Mary E. Mann, is another story of English country life, which certainly is the favorite theme of novelists. Social distinctions supply the motive of the narrative and divers unlikely things happen. One hardly gains pleasant impressions of any of the characters, even the heroine, although they improve somewhat at the last. The story certainly is well written and interesting, but the reader will be thankful that such people probably are not numerous.—Elsa D'Esterre-Keeling is the writer of *Orchardcroft* [Cassell Publishing Co. \$1.00], which exhibits some ability to depict character and will entertain almost any one pleasantly for an hour or two. The types and contrasts of individuality in it are unusually vivid.

An Idle Exile yields a pen both gracefully and strongly and his, or her, new book, *Her Heart Was True* [Cassell Publishing Co. 50 cents], a story of the Peninsular War founded on fact, is an excellent piece of work, although hardly more than a sketch. It makes the period described picturesquely real.—Messrs. Macmillan & Co. have brought out a new edition of Mr. F. Marion Crawford's pleasant story, *A Roman Singer* [\$1.00], one of his earlier works and one popular from the outset. It came out first ten years ago.—*The Dugdale Millions* [Cassell Publishing Co. 50 cents], by W. C. Hudson, is a tale of a great inheritance, the search for the true heir and a plot to steal the waiting millions. These elements afford ample opportunity for a thrilling plot and a somewhat sensational story, of which opportunity the author has made full use. There is nothing specially objectionable in the book, however.

Rhoda Broughton's latest story, *Mrs. Bligh* [D. Appleton & Co. 50 cents], is free from certain faults of her earlier work and is a really powerful portrayal of a phenomenally selfish character, the selfishness of which is largely owing to the undue yielding of others and which may open some readers' eyes to their own need of reform. It is decidedly entertaining and suggestive.—Five pleasant, wholesome stories by Mrs. Delia L. Porter are grouped in a snug little volume, which takes its title from the opening story, *The Blues Cure* [A. D. F. Randolph & Co. 50 cents]. The distinctively moral purpose which pervades the all is not obtrusive, while the occasion flashes of humor and the piquant description of persons and scenes will commend the book especially to light-hearted, merry boys and girls just blossoming into manhood and womanhood, and it cannot fail to deepen and enrich their lives.—In *Our Children of the Slums* [D. D. Merrill & Co. 50 cents], by Annie B. King, there are eight brief, but forcible and touching, sketches of the dark side of city life. They are not without gleams of brightness but the shadows predominate. The little book will stir many readers.

#### MISCELLANEOUS.

*Tropical America* [Charles Scribner's Sons. \$2.00], by I. N. Ford, is a timely work. The author is a journalist who was sent on a tour

of observation in Mexico, Central America, the West Indies and the chief countries of South America. Indeed, the book contains records of more than one tour. He is a keen observer and a graphic narrator. Among the events specially described are the late revolution in Brazil, the civil war in Chile and the Barrundia affair in Guatemala. The author's impressions of the condition and prospects of the Panama and Nicaragua canals are instructive. As to the former he holds a ground midway between extremists but has little expectation of success, and in the light of the recent developments in Paris probably would have none at all. As to the latter, he thinks that money has been spent economically, but that much more capital is needed at once. He testifies to the success of the policy of commercial union between South American countries and our own and declares that Cuba earnestly desires annexation to us. The volume is rich in fresh and valuable facts and figures and will take rank at once among authoritative treatises on its subject. Some statements may need to be taken cautiously, but the intent of the writer to be candid and trustworthy is apparent.

*The Cosmic Ether and Its Problems* [Bridgeport, Ct. \$1.00], by B. B. Lewis, is a striking presentation of the position that all forces and phenomena connected with matter and, by inference, matter itself, as well as the first origin and continuous maintenance of material life forms, are directly traceable to the cosmic ether, the universal light transmitting medium. Mr. Lewis has written learnedly, reverently, boldly and most interestingly. His theory certainly is worthy of expert study and we can testify to the impressiveness with which he has presented it.—A book which will be of great use is *A Handbook of Invalid Cooking* [Century Co. \$2.00], by Mary A. Boland, instructor in cooking in the Johns Hopkins Hospital Training School for Nurses. It contains lessons explaining the properties and values of various kinds of food and a large number of recipes, and there are special articles on Serving, Feeding of Children and District Nursing. It is a practical and serviceable volume and is printed handsomely—Dr. Emil Kleen's *Carlsbad* [G. P. Putnam's Sons, 75 cents] tells all about Carlsbad as a health resort, how to make arrangements if you wish to go there, etc. It is not scientific or technical but a popularly written and useful little book.

We have received from Messrs. Ticknor & Co. an etched portrait of the late Bishop Brooks, executed by Charles A. Walker from the latest photographs. It is a finely executed work. It strikes us as a little less sunny in expression than other likenesses which we have seen of him, but it is an earnest, not a sad or scowling, look which the face wears, and it will be very popular. It costs a dollar, and India paper proofs can be had for \$2.50 and signed Japan proofs for \$5.—We also have received Rev. George A. Gordon's tenderly appreciative and wisely suggestive memorial discourse, *Phillips Brooks as the Messenger of God* [Damrell & Upham], which deserves a very wide reading; and *Brilliants from the Writings of the Rt. Rev. Phillips Brooks* [Hollander, Bradshaw, Folsom, 50 cents], in which are a few choice selections from his utterances prettily printed with a small number of artistic pictures by Louis K. Harlow and Louis Meynelle. It is daintily gotten up and will afford pleasure to many without interfering at all with the market for more elaborate memorial volumes.

#### NOTES.

— Guy de Maupassant has had an attack of paralysis and is believed to be near to death.

— It is now stated that Gail Hamilton is

writing the authorized biography of James G. Blaine.

— Miss Charlotte M. Yonge is just seventy years old and has published a full hundred of books in the course of the last forty-nine years.

— The London Bookman pays the New York Nation a handsome compliment in saying that it "still maintains its undisputed supremacy among the literary journals of the world."

— The late Thomas William Parsons is said to have been the "poet" of Longfellow's Tales of a Wayside Inn. Mr. Parsons, although not a celebrity, was one of the most true and accomplished American poets of the century.

— The original manuscript of Tennyson's Locksley Hall is in the possession of a Massachusetts man, to whose father the author gave it many years ago. It contains some variations from the published work, and the owner is under pledge not to allow these to be printed.

— The death was announced in Paris on March 5 of M. Hippolyte Adolphe Taine at the age of almost sixty-five. He has been a member of the French Academy since 1878, and was one of the most accomplished and trustworthy French historians and critics. His Notes on England and his five volumes on the philosophy of art and the ideal in art probably are better known in this country than anything else from his pen.

— Messrs. Macmillan & Co. are now bringing out a new volume of Mr. Rudyard Kipling's short stories entitled Many Intentions. The same house will soon issue Mother Maturin, a long story by him not yet completed. Mr. Kipling's recent story, My Lord the Elephant, was published simultaneously in the United States, England, Canada, Australia, India, the Straits Settlements and on the Continent in English in the Tauchnitz form, and in a German periodical.

— The relatives of the late Bishop Phillips Brooks wish the public to understand distinctly that the only publishers whom they have authorized to publish his biography, sermons, etc., are Messrs. E. P. Dutten & Co., who have in preparation a memoir of the bishop, by his brother, Rev. Arthur Brooks; a volume of the bishop's letters home, written by him when abroad; a volume of his addresses, and another volume of his sermons. The Brooks family also desire it to be known that publications about the late bishop, if issued by any other house, not only are unauthorized but are published in the face of their protest.

#### BOOKS OF THE WEEK.

Ginn & Co. Boston.

MENSURATION. By Prof. W. S. Hall. pp. 62. 55 cents.

Macmillan & Co. New York.

A MERE CYPHER. By Mary A. Dickens. pp. 428. \$1.00.

THE WORLD OF THE UNSEEN. By Arthur Willink. pp. 184. \$1.25.

THE STORY OF JOHN TREVENNICK. By W. C. Rhoades. pp. 421. \$1.00.

THE EVOLUTION OF RELIGION. By Edward Caird. Two volumes. pp. 400 and 335. \$4.00.

Charles Scribner's Sons. New York.

THE PEOPLE'S MONEY. By W. L. Trenholm. pp. 280. \$1.50.

RECOLLECTIONS OF MIDDLE LIFE. By Francisque Sarcey. pp. 307. \$1.50.

THE EARTH'S HISTORY. By R. D. Roberts. pp. 270. \$1.50.

Cassell Publishing Co. New York.

THE LAST KING OF YEWLE. By P. L. McDermott. pp. 162. 50 cents.

THE AUTOBIOGRAPHY OF MARK RUTHERFORD. Edited by Reuben Shapcott. pp. 139. \$1.00.

"I FORBID THE BANNS." By F. F. Moore. pp. 404. \$1.00.

Fleming H. Revell Co. New York.

GOLD FROM OPHIR. By J. E. Wolfe. pp. 294. \$1.25.

HOW TO BEING MEN TO CHRIST. By R. A. Torrey. pp. 121. 75 cents.

Longmans, Green & Co. New York.

VOICES FROM FLOWER-LAND. By Emily E. Reader.

Funk & Wagnalls Co. New York.

SEED: NUMBER ONE HARD. By J. G. Woolley. pp. 149. \$1.00.

J. B. Lippincott Co. Philadelphia.  
BUT MEN MUST WORK. By Rosa N. Carey. pp. 197. \$1.00.  
JOHN GRAY. By James Lane Allen. pp. 218. \$1.00.  
A LEAFLESS SPRING. By Osip Schubin. pp. 226. \$1.25.  
John D. Wattles. Philadelphia.  
THE BLOOD COVENANT. By H. Clay Trumbull. pp. 390. \$2.00.

#### PAPER COVERS.

Thomas Whittaker. New York.  
SERVICE IN MEMORY OF PHILLIPS BROOKS. By Rev. R. S. Storts, D.D., and others. pp. 41. 25 cents.

Tait, Sons & Co. New York.  
EVERYBODY'S FAIRY GODMOTHER. By Dorothy Q. pp. 58. 50 cents.

James Pott & Co. New York.  
FIRSTFRUITS. By Rev. P. M. Snyder. pp. 24. 25 cents.

American Sunday School Union. Philadelphia.  
GIVING IN SUNDAY SCHOOLS. By Rev. H. M. Ingham. pp. 16. 10 cents.

UNGRANTED REQUESTS. By Rev. Edward Hawes, D.D. pp. 16. 10 cents.

THE CANON OF THE NEW TESTAMENT. By Prof. B. B. Warfield, D.D. pp. 12. 10 cents.

Porter & Coates. Philadelphia.

CITIZENSHIP. By C. A. Brinley. pp. 44. 10 cents.

#### MAGAZINES.

January–February. CHRISTIANITY IN EARNEST.

February. PORTFOLIO.

March. CHARITIES REVIEW.—EDUCATIONAL REVIEW.—MUSIC REVIEW.—AMERICAN HISTORY.—HARPER'S.—LAWS OF LIFE.—LITERARY NEWS.—BIBLIA.—LEND A HAND.—PHRENLOGICAL JOURNAL AND SCIENCE OF HEALTH.—BOOKMAN.—MASSACHUSETTS MEDICAL JOURNAL.—PREACHER'S. March–April. ANDOVER REVIEW.

#### "LOATHSOME LUSCIOUSNESS."

We need speech that shall make us feel the awfulness and the majesty of God. I am sick of the loathsome lusciousness of those modern hymns we use of God—the language of sensuous sentiment or amorous devotion. They teach us to sing of "dear Jesus" or the "sweet Saviour," or the church forlorn and distressed, or in praise of "Paradise, O Paradise," and they tell us that only to think of it is to "long for rest." These things emasculate faith and impoverish piety. What we need is to feel awed and obedient in the presence of the God who made us that we might serve Him, and who claims our service. We dare not long for rest while He asks of us work. We dare not think of the church as forlorn which He has made militant. We dare not use the sweet terms of the callow lover of One whose very condescension is an act of majesty. It is the majesty of God rather than the aestheticism of man that ought to inspire our worship.—Principal A. M. Fairbairn.

#### HARVARD AND YALE.

In a recent number of the *Harvard Monthly* a Harvard graduate, Mr. George Santayana, makes some very shrewd comparisons between his own university and that at New Haven. Here are some specimens, whose accuracy every one acquainted with the two institutions will recognize:

Divisions of wealth and breeding are not made conspicuous at Yale as at Harvard by the neighborhood of a city with well-marked social sets, the most fashionable of which sends all its boys to the college. . . . The relations of one Yale student to another are comparatively simple and direct. They are like passengers in a ship or fellow-countrymen abroad; their sense of common interests and common emotions overwhelms all latent antipathies. They live in a sort of primitive brotherhood, with a ready enthusiasm for every good or bad project and a contagious good humor. . . .

Harvard's ideal aim is to offer every opportunity that any nature can require for its perfect cultivation. She therefore has no protective tariff on ideas; she believes that an impartial and scholarly survey of all the riches of nature and of history must make for good morally as well as intellectually. This is her trust in truth, her motto *Veritas*. Truth is also the motto of Yale, but with light preceding, *Luz et Veritas*, as if at Yale they loved the truth because they believed they saw it clearly, while we love it even if it be wrapped in darkness.

## News from the Churches

### PASSING COMMENT ON THIS WEEK'S NEWS.

With gospel wagons and push-carts, church cars and floating Bethels, the church is certainly making a determined effort to preach the gospel to every creature.

If more ministers could draw their salary by the week it would be a gain from a spiritual as well as mercenary standpoint, for the minister whose mind and time are freed from financial uncertainties is so much the more able to give himself to his church work.

Enterprise in rebuilding after a fire is not confined to business men. The children of light are constantly increasing in the wisdom of this world.

The paid subscription collector for the church is another step toward the right management of its business. We should like to know the result of this experiment in country towns.

It is interesting to notice that the topics discussed not only in the pulpit but also in the Congregational clubs and ministerial associations are more than ever those that have direct bearing on the daily Christian life of the people.

Evidently the legislators in the new State of Washington are sound on the free pew question. The law there is certainly doing all it can to make the gospel free.

### OLD SOUTH LENTEN COURSE.

The lecture last Sunday evening by Dr. F. G. Peabody of Harvard University on Christ and Society was practical and inspiring.

The problems of each age of human history have one central point—in Luther's time it was theology, in Kant's it was philosophy and in Darwin's science. Today it is the problem of society. Never before was the moral system of the whole world so awake to the evils of the present and the hopes of the future. Workingmen's clubs and theological seminaries discuss the same questions. These questions have two redeeming traits—they are near and they are large. They excite special apprehensions and make grave demands, but they make the age wholesome and invigorating for a man to live in. It is in many respects like the age when Jesus stood up to read the book of the prophet Isaiah: "The Spirit of the Lord is upon Me because He anointed Me to proclaim the acceptable year of the Lord."

What has Christianity to do with these questions? In two ways they have been answered or shirked by the church. They have been dismissed as too worldly for discussion in the Lord's house on the Lord's day. But if the Christian Church is to have no interest in distress and poverty those most concerned with them will have no interest in the church, and for this reason the working classes have practically abandoned it. John Burns only last year said he saw no future for religion in England because the working man has no part in it. On the other hand, the church has been afraid the new humanitarianism may crowd out the old religion, so great is the interest in it.

Turning to Christ Himself to solve the problem we find that He was an individualist. He appealed to the single life, He emphasized the value of the single soul and thus stands against schemes to save the whole world at once. This seems apart from the social question. But the single soul is of so great worth because of its relation to the whole world. "No man liveth to himself" was Christ's idea of the kingdom of God, the perfect body. His hope was universal—a life with the one motive of love, the one unity of spirit and the one law of liberty.

That Christ teaches such opposite truths brings us to the essence of the gospel—that the part and the whole are not opposed but are essential to each other. The way to make the world better is to make one's self better, and the way to make one's self better is to free it from selfishness by feeling the common life. "For their sakes I sanctify Myself," represents Christ in His dealings with society, and by the sanctification of self for others' sakes He would test all schemes.

In applying the test to the problems of today we look at Christ's teaching in regard to poverty. He says every soul is essential to the kingdom of God and should be given a chance to do its best. It must be helped to help itself. There is more Christian charity in teaching a trade or finding work than in giving alms, and it takes more trouble.

The relation of Christianity to wealth is the most serious of modern problems. But never before did so many rich people hold wealth as a trust from God. Christ calls the rich to the privilege of wise distribution for the good of all. Wealth, like physical or intellectual gifts, becomes harmful when used selfishly.

There are three ways to deal with the problems of the business world: (1) To run away like the monks of old. This is the spirit of Tolstoi. The beautiful dream of a life of simplicity is none the less a retreat. The unholly people have to work harder than the saints may be idle. (2) To stay in the business world and yet be afraid of the problems and to feel that religion and business are enemies. (3) The Christian sees possibilities for service in the business world. It is not all clean or beautiful, but he takes it to be redeemed. Much philanthropy is to come not through charity but by the better arrangement of the business world. The man who planned for his employés to receive a share of the profits did more for the world than he who provided an orphan asylum.

Finally, what does Christ say to socialism? His theory was more radical. It was not that a part of a man's property was not his own, but that all that he gets, and himself, he owes to the common good. The individualist says, "Each for himself"; the socialist says, "All must respect the life of each." Christ goes beyond both, saying, "Each for all of us." The socialist views life as an army with its officers and its discipline. The Christian views it as a family—brothers bound together by love. Christ stands for the reformation of the community through the regeneration of the single soul.

### HARTFORD MATTERS.

The absorbing interest in Hartford just at present is the Murphy temperance meetings, which are reaching this week a gratifyingly successful close. It is surprising how strong a hold this young apostle of temperance has obtained upon conservative Connecticut cities like New Haven, Meriden and Hartford. His father, Francis Murphy, is well known to New England audiences but this is the first season that "Tom," as he is familiarly called, has labored in this region, his work hitherto being confined to the West and to the other side of the Atlantic. The son seems to be his father's equal in oratorical ability and in his keen sympathy with the victims of the alcoholic habit. Neither of them denounce the drunkard or the saloon keeper, nor do they lay great emphasis on legislation as a cure for the evils arising from drink. What Thomas Murphy pleads for is a constitutional amendment to be passed by each individual for himself, closing, as he puts it, "the saloon under one's own nose." He also recognizes the need of substituting something better and safer in place of the alcoholic stimulants on which so many men rely, the withholding of the daily allowance of which creates for a time such awful suffering. He recognizes physio-

logical conditions and while exalting the absolute need of the grace of God he urges the men who reform to change their surroundings as much as feasible and shun their former companions, while the church people are exhorted to follow up the signers of the pledge, keep a watch over those peculiarly liable to temptation and to afford them every possible aid.

The campaign in Hartford, which has lasted a month, has been along substantially the same lines as those pursued in other Connecticut cities. The Fourth Church has been the center of operations and almost every evening except Saturday great mass meetings have been held, many standing for hours. Special meetings for men only have been packed to the door. An informal spirit pervades all these gatherings. Mr. Murphy is hardly inferior to Mr. Moody in his power to wake up an audience. Song, story, joke, repartee play a prominent part and keep the people in a happy and expectant frame. Mr. Murphy does the bulk of the speaking but the local pastors and lay workers have taken frequent part and some of the most effective talk has come from the reformed men.

Over twelve thousand men, about one-fifth of the city's population, have signed the pledge and donned the blue ribbon, which in many cases Mrs. Murphy, a noble collaborator with her husband, ties into the lapel of the coat. A good number of men who have been confirmed drunkards have turned straight about and are holding out well. One who has been in the habit of singing for hire at the saloons is so soundly converted that Mr. Murphy has impressed him into service as a gospel singer.

An interesting incident was the holding of a meeting in a hall over one of the saloons. Mr. Murphy had dropped a remark to the effect that he would like to hold a meeting in a saloon and the following day a card appeared in one of the papers offering him the use of a room owned by a German liquor seller. In no wise daunted by the challenge Mr. Murphy and a few of his co-workers went down to this side street and held a rousing gospel meeting. He spoke so tactfully and withal without any compromising of principle that the saloon keepers and saloon frequenters present were transformed from a suspicious, surly attitude to a temper of mind which led several of them at the close to come up and shake hands cordially with him.

The city has not been so moved for many a year. At the noon hour meetings have been held in the Pratt & Cady and Pratt & Whitney works, addressed by Mr. Murphy and, in one or two instances, by the employers themselves. As a result over half of the men in these establishments signed the pledge. Mr. Murphy has occasionally visited other churches in the city where equally enthusiastic audiences assembled. The gospel has been kept constantly and urgently at the front and the churches are likely to reap similar harvests to those which would follow if the meetings had been distinctly revival in character, while a large class has been reached which the ordinary evangelistic meeting fails to attract.

Apart from this extraordinary movement the churches of the city are doing their accustomed work with their accustomed energy. Rev. C. H. Williams is supplying the Center Church, whose people are to have the pleasure of their beloved Dr. Walker's presence among them, as he intends to make his home in the city and will be still influential in numerous ways though he wears now the title of pastor emeritus.

Up at the seminary one discovers numerous signs of progress and growth, while the pleasant family life so characteristic of the institution continues to be promotive of close and helpful relations between teachers and students. The faculty now numbers a round dozen, and the new faces mean new blood and

a strong accession to the force. Dr. C. M. Mead is proving very acceptable in the chair of theology, a department especially congenial to him. Rev. A. R. Merriam has taken up vigorously Prof. Graham Taylor's work in practical theology and the other new men, Messrs. Paton and Macdonald, are meeting the expectations cherished in regard to them.

The students are enjoying to the full the new Case Memorial Library building, and they have reason to be delighted with its ample and elaborate accommodations. The present library of 50,000 volumes can grow to four times its present size and then not be crowded, while there are a number of spacious rooms available for general purposes. In elegance of appointments and adaptability to its ends the Case Memorial building must stand in the very front rank of such structures. Librarian Perry evidently means to make the contents worthy of its setting, for the library of Dr. Lipsius of Jena has just been purchased and will be brought to Hartford soon. It is especially rich in volumes relating to systematic theology.

H. A. B.

**NEW ENGLAND.****Boston and Vicinity.**

A Young Men's Institute, patterned after that at Berkeley Temple, has been formed by the Prospect Hill Church, Somerville. A reading-room will be opened and classes in physical culture formed.

The property left by Dr. E. N. Kirk, for so many years the revered pastor of the Mount Vernon Church in this city, has just become available for the societies for which it was designed after the death of his sisters. The last of the three has just passed away and there remains over \$40,000 to be divided as follows:

A. B. C. F. M.	two-fifteenths
A. H. M. S.	two-fifteenths
A. M. A.	two-fifteenths
Mc. Holyoke College.	two-fifteenths
Wellesley College.	one-fifteenth
Andover Seminary.	one-fifteenth
Boston City Missionary Society.	one-fifteenth
A. C. U.	one-fifteenth
American Bible Society.	one-fifteenth
A. C. and E. S.	one-fifteenth

**Massachusetts.**

At the Essex Congregational Club, Salem, March 13, Dr. T. T. Munger gave his address on Christ and Literature.—Mrs. Eliza A. Whitcomb, for sixty-one years a member of the church in West Acton, gave it a legacy of \$600.

A series of Lenten lectures by Dr. M. M. Dana at Kirk Street, Lowell, on great characters in modern Christian history has awakened wide interest. It has already included Wyclif, the Morning Star of the Reformation; Knox, the Saviour of Scottish Liberties and the Founder of the National Kirk; Cromwell, the Saviour of England's Liberties. The last one will be on Wesley and the great revival of his age.

The church building in North Middleboro was struck by lightning March 15 and was totally destroyed. That same day the people met and appointed a committee to receive subscriptions, secure building plans and report in two weeks, when they will, doubtless, proceed at once with the new house. —The church at Housatonic is planning to build a new house of worship.

Rev. A. E. Winship addressed the North Bristol Congregational Club at Taunton, March 13, on America's Yesterday, Today and Tomorrow.

The Church of the Covenant, Worcester, dedicated its renovated house of worship last Sunday, several pastors of the city making addresses. The prayer was offered by Rev. Albert Bryant, under whose care as superintendent of the City Missionary Society the church was started. Rev. M. H. Hitchcock, the former pastor, gave the address to the people. The present pastor, Rev. J. E. Hurlburt, has been indefatigable in efforts to carry out this work, securing first from the congregation \$900 to pay for the lot and then raising \$3,000 of the \$4,500 expended upon the building. The edifice has been raised so as to provide attractive rooms beneath for Sunday school and social meetings, and the audience-room enlarged and most tastefully ornamented, supplied with pews and lighted by electricity. Steady growth warrants the outlay.—Last Sunday was the eighth anniversary of Pilgrim Church. In this time 453 have united with the church and over \$100,000 have been expended for expenses and buildings. The day was signalized by quietly gathering the greater part of

the \$10,000 which it is proposed to raise at present upon the debt. The pastor, Rev. C. M. Southgate, also announced the withdrawal of his resignation.

At Piedmont Church, Worcester, last Sunday, Rev. D. O. Mears, D. D., read his letter of resignation, to accept the call of the Calvary Presbyterian Church in Cleveland. A powerful protest was made upon the spot, prominent members speaking of the necessity of his remaining with the church, and finally the great congregation rising to signify their demand for the continuance of the pastorate. During the nearly sixteen years of his work here Dr. Mears has not only seen a debt of \$93,000 removed and the church filled to overflowing and trained in activity in Christian work, but has been a leader in aggressive work outside. A branch Sunday school has grown into a church. His influence secured the gift which started the Y. W. C. A. He has been prominent in temperance work in city and State, and is now president of the Massachusetts Anti-Saloon League, and has become widely known in connection with great benevolent organizations of the denomination. If inducements of any sort, financial or other, can prevail, he will not be suffered to leave the city and the denomination.

**Maine.**

Evangelistic meetings are being held in the Free Church, Deering, the pastor, Rev. W. T. Jordan, being assisted by Rev. G. S. K. Andrews and A. L. Paquette.

By the gift of a sleigh from the young men of Dedham and Holden the pastor, Rev. R. B. Mills, has been enabled to do good service during the winter among the people. An unknown friend gave the church at Dedham a large cabinet organ.

A Sunday school teacher in Ellsworth Falls is educating her pupils in missionary work and giving by speaking of some object and asking a cent a week from each until they have one dollar, and then taking another object.—The Sunday school at Albany has received a library from R. L. Hunt of Weymouth, Mass., who labored there last year.

Rev. A. H. Wright of the St. Lawrence Street Church, Portland, has been assisted the past fortnight in evangelistic services by Rev. C. E. Andrews, recently of Torrington, Ct. The most manifest result was the quickening of church members.—The ladies' missionary societies of Williston and Second Parish Churches secured a large attendance at their annual meetings just held by combining therewith a social tea and giving a personal invitation to all the ladies in their respective churches.

**New Hampshire.**

The new chapel of Pilgrim Church, Nashua, was dedicated March 16. It cost about \$9,000 and contains an auditorium, young people's room, parlor, dining-room and kitchen. At the dedication an address was delivered by Dr. R. R. Meredith.

The churches of Concord have united in inviting Rev. B. Fay Mills to hold meetings in the city and he has decided to do so, beginning Sept. 15.—Subscriptions for rebuilding the house of worship in Raymond amount to \$7,000.

The church in Plymouth has pledged over \$6,000 for a new chapel, parlors, kitchen arrangements and furnaces and for renovating the audience-room. Several memorial windows have been promised, one for Rev. George Punchard, who was pastor from 1830 to 1844. Other pastors are likely to be remembered.

**Connecticut.**

The late Elijah Beach of Trumbull left \$400 to the church and \$5,000 for a free bed in the Bridgeport hospital for residents of Trumbull.

The church at Broadbrook has already taken measures toward rebuilding its burned house of worship. The cost, exclusive of furniture and fixtures, is to be \$7,000. About \$2,000 has been subscribed.

A fellowship meeting was held with the church at Ridgefield, March 14.—The fund of the society in Eastford has been increased nearly \$200 from the estate of Mrs. Catharine Spaulding and Mrs. Abigail King.

The First Church in Meriden has adopted the free will offering for church expenses, to begin April 1, and already the income is \$1,500 larger than last year. An audience of 900 heard the first of a series of Sunday evening sermons on Religion just begun by the pastor, Rev. Asher Anderson, D. D. In the three years since he came the congregations have increased from 500 to 700; the prayer meeting to over 300, requiring camp stools; the Sunday school attendance from 320 to 531, with sixty to eighty in the pastor's Bible class; the families of the church from 320 to more than 500; the \$25,000 debt is paid, and the benevolences are now more than \$6,000.

Rev. Newman Smyth, D. D., of New Haven, having lately produced a forcible work on the science of ethics, is now giving himself with great vigor to the problems of practical ethics. For many days he has been laboring with the legislators at Hartford in behalf of a bill to suppress the pool-rooms of the State. Other Christian men deserve great credit for their faithful work in the same cause, but the issue is as yet uncertain because the friends of the pool-rooms are ready to join with their radical enemies in proposing a bill so sweeping that it cannot be carried.

Rev. Hiram Eddy, D. D., for a long time pastor of the church in Sheffield but residing in Canaan, well illustrates the fallacy of the "dead line" theory. He reached his eightieth birthday March 17, and though he is not now a settled pastor he is in great demand for the vacant pulpits in the neighborhood. On Sunday last he preached in the church at Canaan on An Old Man's View of Old Age. The Litchfield North Association met with Dr. Eddy recently and after dinner a poem was read recalling incidents in his pastorate and in his service as a soldier, details of which were given more fully by the doctor himself.

**MIDDLE STATES.****New York.**

The Congregational Church Extension Society of New York and Brooklyn has been formed and incorporated. It includes members of both the Manhattan Association and the New York and Brooklyn, though it has no connection with either body. Rev. R. S. Storrs, D. D., is president, Gen. O. O. Howard vice-president, Rev. R. J. Kent secretary and Rev. W. T. Stokes superintendent. Already an application from a struggling suburban church has been received.

The home missionary rally visits Cortland, Walton, Oswego and Syracuse this week. Mrs. C. W. Shelton is the lady speaker.

**Pennsylvania.**

The congregations in Le Rayville both morning and evening are large. The twenty-sixth birthday of the pastor, Rev. T. S. Devitt, was observed March 13, a large number assembling at the parsonage and leaving substantial tokens of respect and esteem. Mrs. George Bailey, a valued member of the church, who died recently, left \$500 to the church, the income from which is to be used for the pastor's salary. The Endeavor Society has raised a quarter of the funds necessary to build a chapel.

**Lake States.****Ohio.**

The church in Greenwich has received \$1,000 from the late John W. Richardson.

Central Church, Toledo, Rev. H. M. Bacon, D. D., pastor, received twenty-one new members on confession March 12 as first fruits of the special services conducted by State Evangelist Rev. A. T. Reed. The entire church has been awakened to a renewed spiritual interest.

The Oberlin Ministers' Meeting has become so much interested in discussing local problems of church work that it is holding two sessions a month instead of one.

**Illinois.**

The Cortland Street Church, Chicago, occupies a section of the city containing over 25,000 people, where there are but two small, English-speaking churches beside itself. The church is well organized with Senior and Junior Christian Endeavor Societies, besides having a Boys' Brigade of forty-five members.

At Ottawa meetings continuing nearly four weeks have been held by the pastor, Rev. W. F. Day, assisted by Mr. G. H. Lewis, singer. The church was moved and the influence was manifest through the community. The testimonies at the close indicated a marked awakening of thinking as well as of feeling, leading up to a more comprehensive grasp of the truths of the New Testament.

**Indiana.**

The churches at Fremont and Jamestown, Rev. D. L. Sanborn, pastor, have been enjoying a revival, Evangelist L. White assisting the pastor. Many conversions and reawakenings are the results. The Fremont church has received nine to membership, the first fruits, and several others are to be received in both churches.

**Michigan.**

The home missionary year for Michigan closes with this month and there is great interest to see how the churches are coming out in this their first year of self-support. The State Association made plans to expend \$24,500, of which \$3,000 might be taken from a legacy. This left \$21,500 to be raised

by the churches. For eleven months they have contributed \$10,627, leaving almost as much more to be raised in the single closing month of the year.

The church at Pontiac is rejoicing in the complete removal of a large and embarrassing debt which has clung to it with depressing effect for years.

Rev. H. S. Robie of Charlotte has been holding successful revival meetings at Carmel, resulting in a great quickening of the church and many conversions.

#### THE WEST.

##### Iowa.

At the close of special meetings conducted by Evangelist Tillitt at Green Mountain ten united with the church on confession of faith.

Rev. N. L. Packard of Ionia is conducting special meetings at Nora Springs, assisting the pastor, Rev. T. J. Woodcock.—Evangelist Tillitt is now at Gowrie.

The church in Osage has raised the salary of its pastor, Rev. W. W. Gist, from \$1,200 to \$1,500 and parsonage. The church has now 276 members. Almost a score united at the March communion.—Preliminary steps have been taken for the organization of a church at Rodney.

Rev. D. M. Hartsough recently held a series of revival meetings in Mt. Pleasant, which were marked by an increasing interest and many conversions.

##### Minnesota.

The first ten days of the Mills meetings in Minneapolis show large attendance, some not being able to enter the buildings, increasing interest, several conversions and a hopeful outlook for a great refreshing.

Rev. G. E. Soper has recovered from his illness sufficiently to be in his pulpit again at Alexandria. The church has raised \$12,000 toward a new building and is ready to begin work at once. Evangelist C. W. Merrill is now holding a series of meetings with the churches of the town.

Pilgrim Church, Duluth, has adopted a popular service for the evening with an after meeting to secure results. Several have manifested the purpose to enter the Christian life.—The church in Glencooe has received a communion table from Rev. J. H. Chandler as a memorial of his father, a former pastor.

##### Kansas.

The church at Ellis has received 101 additions during the past winter, increasing its membership more than threefold. Several of the most substantial business men are among the number and the moral tone of the community has been greatly changed for the better.—The church at Cora reports thirty-five conversions as the result of special services conducted by the pastor, Rev. W. H. Merrill.

The church in Great Bend so arranges its finances that the pastor goes to the bank every Monday morning and gets his salary. The plan is proving a pleasant incentive to the church to make collections and keep out of debt.—The church in Sterling employs collector of subscriptions at a small annual salary, and finds that his salary is more than saved by the payment of subscriptions which were formerly lost because not asked for.—Evangelists Veazie and Geach are holding meetings in Netawaka.

##### Nebraska.

Rev. C. W. Preston of Curtis has been holding a series of meetings at the Moffatt schoolhouse, an out-station five miles in the country, and as a result twelve persons united with the home church on confession of faith. He has added another out-station to his work with an appointment for week day evenings. The church has lately raised nearly \$200 toward its parsonage debt and has received \$52 from Rockville, Ct., toward a church bell.

Six new churches were organized in the State during 1892, making the whole number 178. Twenty ministers are installed pastors, seventy-six are pastors, twelve supplies and fifty without charge—making a total of 158; 1,306 have united with the churches on confession of faith, 790 by letter and the net gain is 900. The Sunday school membership has reached 15,610. There are eighty-eight Endeavor Societies with 3,001 members. The total of benevolences is \$20,569, a gain of \$3,349, and the home expenses \$140,291, a gain of \$18,594.

##### North Dakota.

Dickinson is the extreme western town of the state and many railway and ranch men are in the neighborhood. The church finds music the most helpful means of interesting these men and is anxious to purchase a vocalion. To do this the help of Eastern friends is needed. Subscriptions may be

sent to the pastor, Rev. John Orchard, or to Superintendents Stickney or Simmons of Fargo.—The church in Hankinson, that has prospered so much under the pastorate of Rev. D. T. Jenkins, rejoices that he has decided to remain there. The work gains steadily.

##### South Dakota.

The church at Plankinton is rejoicing in its success in persuading its pastor, Rev. G. W. Rexford, to reconsider his call to Rapid City and to withdraw his resignation. The church at Rapid City is greatly disappointed, however, and is earnestly looking for a pastor.

The church at Highmore is without a pastor, but revival work has been carried on for some time under the leadership of the W. C. T. U. Rev. W. B. Hubbard, who supplied March 12, received eighteen members into the church, seventeen of them on confession.—The church at Lake Preston is enjoying a revival, the pastor having the help of Rev. R. G. Fisher of the American Sunday School Union.

##### Montana.

Twenty were added to the church at Billings March 5. A successful Sunday school institute was recently held by Superintendent Bell.—A Sunday school of sixty was recently organized by Superintendent Bell in Thompson Falls, a place of 400 inhabitants without any regular religious services.

A third Sunday school has recently been organized in Missoula, in a chapel erected for that purpose by the pastor, Rev. O. C. Clark. It is in a needy district and gives promise of usefulness. Mr. Clark is still in San Francisco undergoing medical treatment. In the meantime the work is being cared for by Rev. G. M. Rees.

##### PACIFIC COAST.

###### California.

Last year the eight churches of San Francisco added to their membership more than 500, of whom nearly 400 were on confession.—Rev. H. H. Cole of Olivet Church has organized a total abstinence society, which now numbers 200.

Dr. C. O. Brown, at the request of the Monday Club, visited the Legislature at Sacramento to protest against a bill favoring a uniform low license for the State. One county, Merced, is now free from saloons through high license.

Of the regular members of Pasadena First Sunday school seventy per cent. attend the preaching services.—The gifts to benevolent objects from the West End Sunday school, Los Angeles, average fifty cents per member.—The church at Ferris gives this year \$2 per member for home missions.

Ninety-eight have been received during the little more than three years of Rev. E. C. Oakley's pastorate over Plymouth Avenue Church, Oakland. It has grown from 10 members to 146, and has also built a chapel costing \$2,000 and put in a \$2,000 pipe organ. The benevolences have amounted to about \$38,000, besides legacies to missionary enterprises amounting to over \$13,000.

##### Washington.

The First Church in Spokane has received pledges of \$19,000, enough to cover the debt on its building. The Endeavor Society and Ladies' Aid each pledged \$1,000 and the Sunday school \$250.

The Puget Sound Congregational Club held its annual meeting at Seattle March 8. Rev. G. H. Lee of Seattle was elected president and Clarence A. Brodeur of Tacoma secretary. About seventy-five partook of the feast spread by the women of Plymouth Church and the subject of the evening was My Hobby. A half dozen speakers exploited their favorite themes. The meetings are quarterly and alternate between Tacoma and Seattle.

The last Legislature passed a law exempting from taxation church property to the extent of 120 by 200 feet, together with the buildings thereon when used wholly for church purposes, provided the pews are not rented. The question of free seats in the State is therefore virtually settled.

The First Church, Tacoma, seems to have recovered from the removal of Dr. Brown to San Francisco. Two hundred is not an unusual attendance at the weekly prayer meeting. Twenty were received to membership Jan. 1 and thirteen March 5.

[By Telegraph.]

##### FROM CHICAGO.

The topic of this morning's Ministers' Meeting, Observance of Passion Week in Congregational Churches, was opened by Messrs. Dowd and Willard Scott. The discussion issued in a recommendation to observe Holy Week, as far as practicable, in our churches by daily devotional services and on Thurs-

day evening by the Lord's Supper. Rev. J. L. Barton of Harpoort presented a petition to President Cleveland that our Government interfere for the protection and rights of American citizens in Turkey on behalf of missionaries arrested and maltreated. This was adopted.

Q. L. D.

##### WEEKLY REGISTER.

###### Calls.

ADAMS, Joseph M., of Andover Seminary to Rochester, N. H.

BROWN, Victor F., of Chicago Seminary, accepts call to Mizpah Ch., West Minneapolis, Minn.

CADY, George C., of Chicago Seminary to supply at Lake Geneva, Wis., until a permanent pastor is secured. Accepts.

CLARK, Edward L. (Pres.), to Central Ch., Boston, Mass. Accepts.

DURANT, Edward, of Atene, Neb., to Weaver, Io.

FLEMING, S. J., of Chicago, Ill., to Bedford, Mich. Accepts.

HEMBREE, C. C., to Chundler, Okl. Accepts.

HOLLEY, Horace C., of Bridgeport, Ct., to South Pres. Ch., Newburyport, Mass.

HUNTINGTON, John C., accepts position as general missionary of the C. S. S. & P. S. for Minnesota.

JENKINS, Frank E., accepts call to Palmer, Mass.

LEE, Gerald S., accepts call to Park St. Ch., West Springfield, Mass.

LYMAN, Albert T., of Wakonda, S. D., accepts superintendency of the C. S. S. & P. S. in Wyoming and the Dakotas.

MARSH, Francis J., of Walpole, Mass., to become missionary agent of Boston's Little Wanderers' Home, to superintendence in connection with the A. M. A. and also to the New England superintendence of the C. S. S. & P. S.

PARKER, Charles O., of Canterbury, Ct., to Hill, N. H. PENNOCK, Benjamin W., accepts call to East Wakefield, N. H.

PINEHURST, W. A., to Danby, Vt. Accepts.

ROWELL, John A., of Emerald Grove, Wis., to Mazomanie.

SHANTON, J. Allen, of Pentwater, Mich., to Carson City. Accepts.

SMITH, Isiah P., does not accept call to Bridgewater, Ct.

SMITH, L. Adams, of Gray's Lake, Ill., to Sanborn, N. D. Accepts.

STEARNS, William F., to Old South Ch., Andover, Mass.

TENNEY, Marcus D., of Onaga, Kan., to Choctaw City, Okl. Accepts.

WRIGLEY, Francis, accepts call to Springfield, Minn.

###### Ordinations and Installations.

DECKER, William H., of Rock Ch., Springfield, Mass., 400 by Rev. F. H. Hinman, with parts by Rev. Messrs. S. G. Buckingham, W. B. Lockhart, F. B. Makepeace, O. W. Means and E. W. Brokaw.

LYDGATE, John M., o. March 7, Stellacoom, Wn. Sermon by Rev. L. H. Hallock.

SIMPSON, Peter A., o. p. March 7, Clear Lake and Amery, Wis. Sermon by Rev. T. G. Grassie; other parts by Rev. Messrs. E. P. Wheeler, G. H. Marsh, J. H. Heyward and J. D. Miner.

###### Resignations.

GILLES, E. W., Georgetown, Minn.

HOOD, E. Lyman, superintendency of missions in New Mexico and Arizona.

IVES, Henry S., Warren, Me.

MCAUTHUR, William W., Sherburne, Minn.

MCGRATH, Francis J., Walpole, Mass.

MEARS, David C., Piedmont Ch., Worcester, Mass.

MERRICK, Frank W., Neponset, Mass., to accept call to West Roxbury.

REXFORD, George W., Plankinton, S. D., withdraws resignation.

SNYDER, Henry C., Bridgeman, Mich.

SOUTHGATE, Charles M., withdraws resignation.

###### Dismissions.

CARPENTER, Charles M., Tyngsboro, Mass., March 13.

LAWRENCE, John B., Middleboro, Mass., March 13.

###### Churches Organized.

CHICAGO, Ill. Cortland Street, recognized March 7.

DAYTON, Wyo.

HERNDON, Kan., German.

IRON RIVER, Wis.

SOUTH LAKE, Linden, Mich. Thirty-five members.

SPRING VALLEY, Wis., March 10. Fifteen members.

VAN GILDER SCHOOLHOUSE, Mich., near Big Rapids.

###### Miscellaneous.

AINSWORTH, Israel, and wife, of Rockport, Mass., were given a silver basket filled with silver coins representing over \$70, March 13, on the fifteenth anniversary of their marriage.

AVERY, Frederick D., of Columbia, Ct., who has been ill for some time, has recovered sufficiently to occupy his pulpit.

BROWN, Raymond C., of Yale Divinity School, will supply the church at Elliott, Io. through his summer vacation.

FLINT, Elbert E., of Oberlin Seminary, will supply the church in McPherson, Kan.

HARDY, Edwin N., junior pastor of Phillips Ch., South Boston, at a socialie, March 9, was presented with fifteen volumes of Lange's Commentaries as a token of esteem and appreciation of his labors.

JERKINS, Franklin L., of Portland, Me., supplying the State Street Ch., for some weeks, deferring his answer to their call for the present.

JOHNSON, George W., is supplying at Cherry Hill Ch., Omaha, Neb.

POND, Chauncey N., has become secretary of the Industrial Missionary Association of Alabama and editor of the *Plantation Missionary*, the organ of the association, with editorial office at Oxford.

SNEATH, Israel W., of Wood Memorial Ch., Cambridgeport, Mass., at a recent socialie was given a solid oak bookcase and Mrs. Sneath received a Haviland tea set of sixty-seven pieces and a set of table linen.

###### OTHER CHRISTIAN WORK.

A special meeting of the Boston Evangelical Alliance last Monday was addressed by Rev. Wilbur F. Crafts. His theme was The National Victory for the Sabbath, How to Follow It up by State and Local Victories. Resolutions expressing love and veneration for the late Dr. Peabody were passed.

The district conventions now being held in different parts of the State under the auspices of the Massachusetts Sunday School Association are largely attended and are arousing a new interest in Sunday school work. One was held at the Lawrence Street

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Congregational Church in Lawrence, March 16, another in Whitman on the 17th and still another is announced in Lowell on the 23d. Local organizations in most cases follow these meetings, with union Bible classes for teachers and systematic efforts to gather all the children into the Sunday schools. Massachusetts needs this revival of interest in a work which is second to no other in importance and the movement should have the cooperation of Christians of all denominations.

The City Missionary Society of Worcester has adopted a new method. The churches will be assigned certain territory for which each will be responsible. The territory not covered by the churches will be cared for by the society. This will enable it to employ its missionaries on exclusive territory, not interfering with the work of the churches.

A Young Woman's Christian Association has just been organized in Detroit. The question as to whether the membership should be confined to evangelical churches gave rise to extensive discussion, being carried even into the newspapers, and aroused considerable feeling. It was finally decided, 200 to 27, so to restrict it.

The United States census statistics of the Unitarian and Universalist churches have been published. The Unitarians have 421 organizations with 67,749 members, of which a little more than half are in Massachusetts. There are organizations in thirty-two States but hardly any in the South. The Universalists have 936 organizations, with a membership of 49,194. They are distributed through forty States, with the largest number, 8,526, in New York.

Another illustration of being all things to all men is the Floating Bethel recently dedicated by the Brooklyn, N. Y., City Mission Society. This is a canal boat fitted up for religious services and as a reading-room—a consecrated Rudder Grange. It will be moved from dock to dock and moored wherever there happen to be many sailors and canal boatmen.

### DARTMOUTH'S BRIGHT OUTLOOK.

The last year has been a notable one in the history of Dartmouth College. The resignation of President Bartlett opened many questions as to future prospects and policy. The refusal of Dr. Tucker to accept the presidency was not a hopeful augury. Opposition on the part of the students to the arrangements for temporary administration, a small freshman class and a uniformly negative reply from prominent alumni solicited to accept the presidency led to a deepening sense of gloom. The prospect of a rival institution in a heavily endowed State college, in the near future, did not add a halo to the prospect.

Nevertheless, trustees, faculty, alumni and students took hold of the situation with courage and determination. All put their heads and hearts together and some began to put their hands into their pockets. Improvements in grounds and buildings were pushed with vigor. A first-class athletic field and a physical director were provided for. Electric lights were put into the streets and buildings. A movement was inaugurated to consolidate the Chandler School of Science and the Arts with the college. Though complicated by testamentary conditions and a board of visitors with large powers the result was reached almost in a twinkling. Henceforth three coordinate courses will be offered: classical, Latin scientific and Chandler scientific.

Still the fall term closed gloomily, but a Merry Christmas and a Happy New Year were at hand. First came the news that an almost unknown and forgotten alumnus in Kansas City had left his alma mater a gift of nearly \$200,000, together with extensive and valuable archaeological and ethnological collections. This not only provided munificently for a museum building and new departments of instruction but also marked a turn in the tide toward prosperity. Soon it began to be whispered that the Wentworth property at Lowell had appreciated much more rapidly than had been supposed. This estate was to be available when it reached the value of half

a million, which it was not expected to do before the next century. An appraisal developed the joyful fact, however, that the limit had been reached and that, as soon as a small debt could be provided for, the large income would be at the disposal of the college. Complaints against the cold weather suddenly ceased in Hanover.

Then still more joyful whisperings were heard to the effect that Dr. Tucker was coming to look upon the question of the presidency with a growing degree of complacency. This hope, also, as all the world knows, has materialized. The president-elect has visited Hanover, looked carefully into the condition and needs of the various departments and made comprehensive plans for the future. He intends to take up his residence here the first of May and he will be inaugurated at the next Commencement.

It is expected that there will be enlargement immediately in the departments of the physical sciences and history. The Willard professorship of rhetoric and oratory has become available and Hon. J. W. Patterson has been elected to its chair. Astronomy has been made into a distinct department and placed in charge of Prof. E. B. Frost. The universal regret at the departure of Prof. R. B. Richardson to assume the charge of the American school at Athens is mitigated, so far as it is possible, by the election of Prof. C. J. Adams of Drury College as his successor. Much is expected also from Mr. F. G. Moore of New Haven, a brother of Professor Moore of Andover, who has been appointed assistant professor of Latin. Professor Hardy is absent at present in New York editing the *Cosmopolitan*.

The resignation of Dr. Leeds opens the question of the relation of the college to the church. What the outcome will be is uncertain, but it has been suggested that he will be requested to withdraw his resignation and remain in the pastorate, the pulpit being supplied, in the main, by distinguished preachers from outside, as is the custom in several other college churches. The Mary Hitchcock Hospital is now finished, the furniture is being put in place and the dedication will occur soon. Neither time, thought nor expense have been spared to produce a structure simply perfect of its kind and size and it stands a singularly fitting monument to a noble woman.

The religious condition of the college is wholesome and, in some respects, hopeful. The number of distinctly religious courses in the curriculum is larger than in any other New England college. Additional voluntary courses are given in the Y. M. C. A. Building. One is now in progress by Prof. C. F. Richardson on the English Bible, which is attended both by students and people of the town and greatly enjoyed. The association numbers more than a third of the whole number of the students, is well organized and, in addition to its local work, sustains meetings in three neighboring districts. A hopeful deputation work, also, is carried on with neighboring academies and preparatory schools. On a recent Sunday a delegation from the association, in company with Secretary Hillman of the State Home Missionary Society, held a field day at Franconia. Professor Jacobus of Hartford Seminary spent Sunday, March 19, at Dartmouth, holding conferences with the Y. M. C. A. and preaching in the college church. Evangelistic meetings are to be held during the present week conducted by Dr. Harrington of Keene.

With the addition of nearly a million dollars to its equipment—including the hospital, which is not connected with the college—the choicest of men for president, an able and harmonious faculty and an enthusiastic body of alumni, this old and useful institution may now face the future with joyful confidence.

M. D. B.

### Notices.

*Religious and ecclesiastical notices in an abbreviated form may be inserted without charge. The price for publishing such notices in full is ten cents a line (eight words to a line). The money should be sent with the notice.*

BOSTON MINISTERS' MEETING, Pilgrim Hall, 27, 10 A. M. Address by Rev. C. A. Vincent, general secretary of Free Baptist Benevolent Societies. Topic, Union of the Free Baptist and Congregational Denominations.

THE LADIES' PRAYER MEETING, in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

CONGREGATIONAL MINISTERIAL BUREAU, organized 1874, furnishes churches with Sabbath supplies, stated supplies and candidates for pastorates. Address Rev. W. F. Bacon, Congregational House, Boston, Mass.

MASSACHUSETTS BOARD OF MINISTERIAL AIDS, Treasurer, Mr. Arthur G. Stanwood, 701 Sean Building Boston. Address applications to Rev. J. W. Wilkins, 117 Summer Street, Malden, Mass.

### STATE MEETINGS.

Any additions should be sent to us as soon as possible.	
Alabama,	Birmingham, Saturday, March 23.
Georgia,	Macon, Wednesday, April 3.
Tennessee,	Nashville, Thursday, April 4.
Texas,	East Orange, Tuesday, April 16.
New Jersey,	Montana, Tuesday, April 17.
Missouri,	St. Louis, Tuesday, April 24.
Kansas,	Great Bend, " May 2.
Oklahoma,	Kingfisher, Thursday, May 4.
Ohio,	Toledo, Tuesday, May 9.
Southern Cal.,	Ridgeville, Tuesday, May 16.
Indiana,	" Wednesday, May 17.
Illinois,	Boston, Monday, May 18.
Massachusetts,	Patchogue, Tuesday, May 19.
New York,	Muscatine, Tuesday, May 19.
Iowa,	Huron, Tuesday, May 19.
South Dakota,	Sioux City, Wednesday, May 20.
Wyoming,	Kane, Tuesday, May 21.
Pennsylvania,	Pawtucket, Wednesday, May 22.
Rhode Island,	Montpelier, Tuesday, June 1.
Vermont,	Rockville, Tuesday, June 16.
Connecticut,	Maine, Brunswick, Tuesday, June 27.

### BENEVOLENT SOCIETIES.

THE AMERICAN HOME MISSIONARY SOCIETY is represented by Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 3 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to A. M. Annual membership, \$1.00; life membership, \$25.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D. Secretary; H. O. Pinneo, Treasurer, 30 Bible House, New York. Rev. George A. Hood, Congregational House, Boston. Field Secretary.

THE NEW WEST EDUCATION COMMISSION—Planting and sustaining Christian schools in the Rocky Mountain region. Rev. Charles R. Bliss, Secretary, 151 Washington St., Chicago, Ill. William H. Hubbard, Treasurer, "The Rookery," Chicago, Ill. Boston office, 22 Congregational House. George M. Herrick, Field Secretary; Miss Lucia A. Manning, Agent-in-Charge.

AMERICAN COLLEGE EDUCATION SOCIETY—J. A. Wood, Sec.; E. A. Struble, Treasurer, 151 Main, Field Sec., Congregational House, Boston; T. V. Gardner, W. Sec.; C. S. Harrison, W. Field Sec., office 151 Washington St., Chicago, Ill. Aids needy colleges, academies and students for the ministry. Institutions recognized: Pacific University, Whitman, Yankton, Doane, Rollins, Fargo and Pomona Colleges.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—The Missionary Department employs Sunday school missionaries, organizes schools and aids those not ready by gifts of Sunday school books and other religious literature. Rev. George M. Boynton, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Contributions may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational; at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 3 Wall St., New York. Incorporated April, 1832. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1827; chapel, 257 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes lodgings, food and religious publications; distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 257 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALICE COPE, SECRETARY, D. D., President.

GEORGE GOULD, Treasurer.

BARNA S. SNOW, Corresponding Secretary, Congregational House, Boston.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

CORDELL—In Schenectady, N. Y., March 11. Rev. James G. Correll, a retired minister, aged 87 yrs.

**CUTLER**—In Whately, March 16, Rev. Brainerd B. Cutler, a retired minister, aged 90 yrs.  
**DENNEN**—In West Newton, March 15, Lucy Whitney, daughter of Rev. Dr. S. R. Dennen.  
**MARSH**—In Lempster, March 14, suddenly, Eliezer J. Marsh, father of Rev. F. J. Marsh of Walpole, aged 82 yrs. He was for many years a prominent teacher, having been connected with academies in Dorchester, Milton and Groton, Mass., and Thetford, Vt. He "fought the good fight," he "finished the course," he "kept the faith." "Henceforth a crown of righteousness."

**SARGENT**—In Roxbury, March 6, Mary Elizabeth Sargent of Merrimac, aged 68 yrs.

**MRS. EUNICE K. SOUTHWORTH DEXTER.**

The announcement of this death, which occurred in South Dartmouth Friday, March 16, will carry sadness to many hearts not only in Massachusetts, where Mrs. Dexter was best known, but also in other and distant parts of the country where are scattered many who have known and loved her. In many ways she was a rare woman and will be greatly missed in the community and church of which she was a member.

The interests of her church she carried on her heart wherever she went. Her ministers ever found in her a warm, sympathizing friend, ready to respond cheerfully to every call for money for any purpose that commanded itself to her clear judgment as something that would really be helpful in the upbuilding of the kingdom of Christ, and never wanting in sympathy when sorrow or trials of any kind entered the house hold. This sympathy always morally substantiated and expressed itself in such words and deeds of kindness as were giving alleviation as far as human helpers can go. If the minis could speak they would testify that they were utilized by her each year, as the successive birthdays of her friends came around, in bearing little messages of love to many in different places, accompanied by some other little token of loving remembrance. The very day before her death the writer, on her seventy-fourth birthday, received a long and affectionate letter from her, inclosing a booklet entitled "The Twenty-third Psalm." If she had known that this would be her last birthday message what could have been more appropriate? Her own experience, we trust, confirmed the teaching of the Psalm and in her passage through the shadowy valley she was guided by the Light, without which there could be no shadows but all would have been the darkness of darkness. In the midst of the sweetest of friendships, in the fullness of life, she died at home in her Father's house, reunited with many whom she had loved and lost on earth. The funeral services took place March 14, Rev. Messrs. Thomas Bell, I. A. Smith and L. E. Perry officiating, two of whom were once her pastors. F. C. P. W.

**MARIA HOVEY HAWKES.**

Mrs. Hawkes died at Lowell, Mass., Feb. 11, aged 74 yrs. She became connected with the Congregational Society at Windham Hill, Me., more than thirty years ago and remained a member until her death. Since her residence in Lowell she had been a constant attendant at Kirk Street Church. By nature kind and sympathetic, her life and works endeared her to her family and to the friends who were attracted to her character. She died serenely of the sorrow for her loss. In the quiet walks of domestic life she did her duty lovingly and trustfully. Faithful to all demands upon her as a Christian, as a wife and as a mother, she has passed to the reward which awaits the pure in heart.

**ESEK SAUNDERS.**

Mr. Saunders, seventh in descent from Roger Williams, was born at Scituate, R. I., in the first year of this century and died at Saunderville, Worcester Co., Mass., Jan. 30. This is a rare chronology. It spans almost the entire century. It covers the story of an enterprising business life and of a true Christian manhood.

Trained to self-reliance from boyhood, very early induced to tell. Esek Saunders worked his own way to positive independence, forecasting opportunity, wise and honorable in its use, he was enabled to illustrate the harmony between diligence in business and loyal service for Christ.

With the main lines of advance during these years of marvelous accomplishment our friend kept himself in vital touch; he was an intelligent student of his history. It was, however, in his connection with the village he built up around his mills, the thrift and beauty of its surroundings, the educational, moral and religious in-

terests of its home life, that the discretion and charm of the man were called out. Employer, counselor, friend, schools were his watchful care; the moral standard was kept up; the Congregational church was housed in a building erected largely by his generous aid and for many years he was one of its trusted officers. In addition to the claims of his manufacturing interests, and of his village, he had officially concerned with banking interests in Worcester, Millbury and Grafton, frequently served upon the Board of Selectmen and represented his district in the State Legislature. His reputation for good judgment and equity in these varied positions frequently called him to the delicate and difficult duties of an arbitrator. "The community," writes one who knew him well, and himself of large business interests, "in which he lived for almost three score years, and in which he died, has no book of better interest, will greatly miss the inspiration and example of his presence. He always seemed so cheerful I could never feel that the more than a score of years beyond the threescore and ten were 'years of labor and sorrow,' but rather 'by reason of strength they were years of quiet and peace.'"

Mr. Saunders was twice married—first, in 1825, to Miss Miriam Boden of South Deerfield; second, in 1867, to Miss Margaret R. Willett of Springfield. Both wives have shared the hospitality of their home during the past twenty-five years, its cultured tastes and cordial greetings, will recall with what care and affection the maturing years of this husband were watched over, anticipated and met. This brief sketch of a life not faultless, yet true and manly, and the end of which was quiet peace, is permitted one whose privilege it was for some years to be a trusted FRIEND.

**HUSTLERS.**—The English language is constantly receiving additions. Most of these words are expressive if not elegant. "Hustlers" is the modern name given to people of great activity. They are the people who make the wheels of progress and accomplishment go round. But "hustling" is very expensive as far as vital power is concerned. How some people are able to "hustle" is a mystery to their friends. Here is an interesting explanation of one such case:

"**Drs. STARKEY & PALEN**, Philadelphia.—Dear Sirs: As you are aware that I have thoroughly tested the merits of Compound Oxygen, you ask me what my experience with it has been. In reply I would say that my personal experience with it has been most satisfactory, and that its use by other members of my family has been in the highest degree gratifying. Indeed, in such high esteem do we hold it that we would not undertake to keep house without having it constantly on hand.

"So far as my personal experience is concerned, I have used it, not as an invalid but as an unusually healthy man, one who has had more business devolving on him than any one man should attempt to transact, and I wish to recommend Compound Oxygen most strongly to all overworked business or professional men who do not class or consider themselves as invalids. To the man who is overworked, tired out mentally, and worried with business cares, and who has a tired and achey feeling at the base of the brain, it is a boon whose value is beyond all computation. I attribute the splendid health that I have preserved during the past few years of great mental labor to the fact that whenever wearied and worn out I have restored nature's tired powers by the use of Compound Oxygen. That this is nature's own remedy, supplying to the system the oxygen, the life-giving principle which is needed to replace that used up by mental labors and cares, or by disease, admits of no doubt. That it is a magnificent remedy for all classes of invalids there can be no question, but I consider it at least equal in value to those who have not been invalids, but who are travelling in that way. I would remind all such that a pint of prevention is worth a pound of cure, and that they can best preserve their health by the use of Compound Oxygen whenever overworked. You are at liberty to use the above as you see fit.

"Respectfully yours,  
R. C. MITCHELL, Duluth, Minn."

The remedy above referred to has a record of 23 years and more than 60,000 cases. Address correspondence to Drs. STARKEY & PALEN, 1529 Arch St., Philadelphia, or Chicago, San Francisco, New York, and Toronto, Ont.

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This is a Cabinet Sideboard, and it is outfitted in a style to make the average Sideboard owner turn green with envy. The entire base below the board itself is a great comprehensive arrangement of closets, chests, drawers, partitioned compartments, etc., sub-divided for extreme convenience.

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The following statement is from a well known clergyman, and it will be read with interest by his thousands of friends throughout Pennsylvania, and also in New Jersey, and Kansas, where he spent twelve years of his life as a pastor, and took very active part in the great temperance work there as well as in G. A. R. matters. He served in the war in Co. B, 6th New Jersey Regiment, and is past chaplain of the 2d New Jersey Brigade association, and now a member of Lafayette Post G. A. R., 217, of Easton, Pa.

"During three years' service in the army I contracted Indigestion and disease of the liver that caused me great distress and resulted in varicose veins in my legs, and a skin disease that made my limbs and hands running sores. I have for many years tried various remedies and some excellent treatment from physicians, but of the medicines I have ever taken Hood's Sarsaparilla excels them all for indigestion and

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AUGUSTUS G. UPTON, M. A.



23 March 1893

## THE BUSINESS OUTLOOK.

In the ordinary lines of trade the features are still low prices and large volume of business. In the iron trade very low prices continue to prevail. Contracts for various grades of the metal can be made at prevailing figures for long times ahead, yet consumption is believed to be even a little larger than in the early part of 1892 and no increase in producing capacity is yet noted. The coal trade gives signs of yielding in the matter of prices. The huge effort made one year ago to put the whole anthracite trade under the single control of the Reading and to inaugurate an era of higher prices is now a confessed failure. Prices of coal have recently been officially reduced by the producing companies and these reductions are supplemented by further cutting of prices on the quiet, yet in the anthracite coal trade the volume of business steadily increases.

In the wool trade there are no important changes in prices. In the leather and boot and shoe trades prices hold low, but the volume of business doing by the shoe manufacturers is enormous.

The effect of a stringent money market has finally shown itself to some small extent in regular trade channels. Thus far it has produced no serious failures, but it has operated to restrict any tendency of prices to advance and to curtail those ventures which cannot be consummated in less than many months' time. Tight money has also retarded collections.

The foreign trade of the country is still very unsatisfactory and tends to create and prolong conditions in the foreign exchange market which permit, if not necessitate, the exportation of gold. The imports increase by several millions week after week. The exports almost as largely and steadily decrease. The latter feature is emphasized by the preliminary statement of exports of breadstuffs, provisions, cotton and petroleum for February. The total values of exports under these headings was \$40,982,776 in February, 1893, against \$66,324,280 in 1892—a decrease of nearly \$26,000,000. The falling off is due to lower prices for, and decreased foreign demand for, cotton and wheat. This decrease in our exports, coupled with the indicated increase in imports for February point to a heavy balance of trade against us in that month, say of \$17,000,000, against which we may place a balance in our favor one year ago of \$21,000,000.

DORFLINGER'S AMERICAN CUT GLASS is shown in every requisite for the table and in beautiful pieces for wedding and holiday gifts. Genuine pieces have trade mark label, C. Dorflinger & Sons, New York.

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DURING all this week the exhibition of Columbian furniture by the Paine Furniture Co. will be in progress at their mammoth building on Canal Street. Undoubtedly the line of furniture, draperies and everything that pertains to household furnishing displayed by this house equals, if not surpasses, anything in the country. It is interesting to note the changes in style this season, the empire school and the later Columbian school predominating. Brass bedsteads and those made of enameled iron will be very popular. In looking over this magnificent display you will find every article perfectly new, as their clearance sale closed out all their old stock. This firm are presenting a unique feature in their house decorating department. They keep a number of men whose business it is to completely furnish houses placed in this company's hands to be fitted out. The services of these artists are given without any expense to their customers. It would be useless to try and describe the different departments or even any special one. Any of our readers who can spare the time should avail themselves of the first opportunity to see this wonderful exhibition.

**SPRING TRIPS TO CALIFORNIA.**—Three parties are to leave Boston for California, April 24, under Raymond & Whitcomb's guidance for extended sightseeing tours. After a complete round of Southern California, the Yosemite, etc., one section will return through the Pacific Northwest and the Yellowstone National Park, a second will go also to Alaska and a third will come back through Utah and Colorado. Each party travels in a special Pullman vestibuled train with dining-car. Still another party starts May 24 for the Alaska and Yellowstone tour, going out by the Canadian Pacific route. All of these travelers will visit the World's Fair on the way home. Raymond & Whitcomb, 296 Washington Street, Boston, will send a book giving full particulars to any address.

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OF NEW YORK.

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Seventy-Eighth Semi-Annual Statement, July, 1892.

CASH CAPITAL      \$3,000,000.00

Reserve Premium Fund      4,172,337.00

Reserve for Unpaid Losses, Claims and Taxes      745,973.56

Net Surplus      1,237,920.96

CASH ASSETS      \$9,156,231.52

SUMMARY OF ASSETS.

Cash in Banks      \$300,512.61

Real Estate      1,557,303.27

Bonds and Mortgages being first lien on Real Estate      695,150.00

United States Stocks (market value)      1,678,755.00

Bonds and Railroad Stocks and Bonds (market value)      3,309,915.00

State and City Bonds (market value)      887,097.87

Loans on Stocks, payable on demand      149,700.00

Premises uncollected and in hands of Agents      538,222.58

Interest due and accrued on 1st July, 1892      39,445.29

TOTAL      \$9,156,231.52

D. A. HEALD, President.

J. H. WASHBURN, Vice-Presidents.

E. G. SNOW, JR., W. L. BIGELOW,

T. B. GREENE, Secretaries.

H. J. FERRAR, A. M. BURTIS, Ass't Secretaries.

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**EDUCATION.**

The class of '42 at Yale have raised \$2,000, the income of which is to be used by the university in encouraging the art of extemporeous speaking among the students.

So far as Doane College, Nebraska, is concerned the college problem in that State appears to be settled. When the movement was started, unwise, as we think, looking to the abolition of the two Congregational colleges and the starting of a new one at some new place, the trustees of Doane offered to co-operate in such a movement if it should be found to be feasible. Abundant time has elapsed—more than a year and a half—but no steps have been taken to found the new college nor are likely to be taken. The trustees of Doane have therefore decided to take no action looking toward removal. The college will stay where it is. It has done a noble work. It has a much larger future. Those who have helped it in the past may safely aid it to greater usefulness and those who have not may be assured that if they become its donors their gifts will be wisely and permanently invested in the interests of Christian education. It is a relief to have the uncertainty ended. The college has received a gift of \$1,000 toward the \$10,000 needed for a library building, conditioned on raising the other \$9,000 by July 26.

**A CALL FOR A MINISTER AND HIS WIFE.**

The mission of the American Missionary Association at Cape Prince of Wales, Alaska, needs a minister and his wife to enter upon the work at the opening of navigation next summer. This mission has been a remarkably successful one. Two young men, laymen, began it three years ago, opening a school that immediately became crowded with scholars and is said to be the largest in numbers in Alaska. This last summer these missionaries were married and their wives are now teachers. But one of the families has consented to accept the call of the Government to superintend a new Reindeer Station about forty miles distant from Cape Prince of Wales. The vacancy must be filled and the interests of the mission demand the presence of an ordained minister and his wife. Applications are desired and fuller information will be given by address:

REV. M. E. STRIEBY,  
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P. W. Kinsman & Co., 343 Fourth Ave., New York; Gentlemen: I have been for many years a great sufferer from asthma and a very disagreeable hacking cough; have tried various medicines without obtaining any relief. I was recommended to try your Adams' Botanic Cough Balsam, which I did, and am pleased to state to you that it afforded me immediate and permanent relief. I am a well man again, thanks to Adams' Balsam. Thankfully yours, H. A. Teller, Boot and Shoe Manufacturer.

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wouldn't put a delicate, high-priced watch movement in a case that wouldn't protect it, either. Solid gold cases are soft, and so bad protectors. A Fahys Monarch (14 karat) or Montauk (10 karat) Gold Filled Watch Case, is stiff and durable, good protection. Elegant appearance as solid gold, and much cheaper. Your jeweller has them.

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has often wasted time and material in trying to obtain a shade of color, and has even resorted to the use of ready mixed paints, the ingredients of which he knew nothing about, because of the difficulty in making a shade of color with white lead. This waste can be avoided by the use of National Lead Company's

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These tints are a combination of perfectly pure colors put up in small cans and prepared so that one pound will tint 25 pounds of Strictly Pure White Lead to the shade shown on the can. By this means you will have the best paint in the world, because made of the best materials—

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**THE NEWS FROM OBERLIN.**

The trustees at their March meeting spent a busy day considering the interests of the college. The report of President Ballantine contained a number of significant statements. The cosmopolitan character of the institution is evident from the fact that forty-four States and Territories and sixteen foreign countries and provinces are represented among the students. The actual attendance, 1,462 students, is larger than that of any previous year.

The number of the faculty has increased fifty-two per cent. in the last five years, the list containing now seventy-three names. The number of elective courses offered is 130, whereas seven years ago it was only seven. While this rapid and necessary development is very gratifying it has also become the occasion of some anxiety. The financial resources of the college have not developed correspondingly. As President Ballantine told the trustees, the institution has passed out of that primitive stage in which colleges present a somewhat "picturesque" appeal to the sentiment of those interested in missionary work, but has not yet accumulated a body of wealthy alumni able promptly to add to its endowment at each forward step. The work is carried on economically, the salaries of the professors being far less than those which some of them have frequent opportunity to obtain in other places. It was probably this fact which led ex-President Hayes to say that "nowhere does a dollar do more in education than in Oberlin." Yet the endowment ought to be increased by \$300,000 in order to meet the present yearly expenditure. At least three new buildings are needed and plans for further development, seemingly imperatively demanded, are waiting to be carried out.

Dr. Francis D. Kelsey, who has been appointed to the chair of botany, will begin his work next fall. In view of his well-deserved reputation as a botanist and the extensive herbarium which he brings with him, the appointment is regarded with great satisfaction. Professors Hall and King are released from service for two years, the former to pursue the study of modern history in Johns Hopkins and Harvard, the latter to study philosophy in Berlin, while Prof. Charles B. Martin, who is away on leave of absence for a year in Berlin and Athens, will return next fall to fill the chair of Greek literature and classical archaeology. Mrs. Johnston of the woman's department is doing practical work in university extension by giving a largely attended course of popular lectures upon the history of painting.

The religious life of the town and college has been unusually vigorous the past year. It is said by some of those who were here thirty years ago that there is a stronger religious sentiment, a larger percentage of professing Christians and especially a more efficient body of Christians among the students now than then. About ninety-five per cent. of the college classes the present year are Christians. More young people are already capable Christian workers when they come than used to be the case and this probably is largely due to the influence of Christian Endeavor Societies.

E. I. B.

**CHURCH CARPETS.**

In connection with our wholesale business we are accustomed to sell CARPETS for use in CHURCHES at manufacturers' prices. We solicit correspondence.

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*Clothing and Furnisher.*

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## BOSTON MINISTERS' MEETING.

Rev. C. P. Mills of Newburyport addressed the ministers at Pilgrim Hall last Monday morning on the question, Is the Modern Sermon Deficient in Appeal? The increase of organizations for church work, internal changes in theological conceptions and incertitude on the subject of probation have lessened the intensity of the force of sermonic appeal. We rely on the agency of organizations to bring young people to Christian decision. The institutional church favors appeal to make more of outward relationship toward the church than of right personal relationship toward God. Sociology, the latest word that occupies the field of the sermon, has immensely burdened it at the expense of its force. The exhortations of evangelists to external efforts have shrunken the force of appeal. Evangelists play with cards too much. There is often a wide difference between card signers and Christ choosers. Of 300 signers Mr. Mills has seen only thirty become members of the church.

Henry Ward Beecher and Phillips Brooks shaped their message, not from the standpoint of divine sovereignty but of the divine fatherhood. Their appeals were less imperial and strenuous than those of Lyman Beecher and Finney. There has been a loss in the conception of sin, its nature, guilt and retribution. The emblems of retribution as used in the Bible should be used in the pulpits of today. The most modern pulpit does not know whether life on earth is a probation or an education. All these things have combined to make skepticism as to the utility of sermonic appeal. Congregational churches want more appeals to the conscience and will. Therefore they are calling many Methodist ministers, who have been trained to greater fire and intensity in preaching. The qualifications for effective appeal are character, baptism of the Holy Ghost, truth and a passionate enthusiasm for humanity.

Resolutions were passed condemning lynch law, specially deprecating the alarming increase of this barbarous custom and commanding the addresses on this subject by Miss Ida B. Wells, a young colored woman who has recently twice spoken on the subject at the Ministers' Meeting. An expression also voted of sympathy with the Baptists for their loss in the burning of Tremont Temple last Sunday morning.

## HOME MISSIONARY FUND.

Mrs. F. S. Newcomb, New London, Ct.	\$10.00
George W. Clock, Darien, Ct.	2.00
W. S. Crane, Detroit, Mich.	2.00
Charles T. Bauer, Jamaica Plain.	2.00

The most stationary bigot is better than a vagrant among the creeds.—*Phillips Brooks.*

AMONG the attractive novelties in the china shops now are the beautiful designs of Easter flower vases. Jones, McDuffee & Stratton have them gleaned from Austria, France and the domestic factories.



## Far Better

than light solid silver and not one half the cost. Are guaranteed to wear for 25 years.

## Solid Silver Inlaid

into the back of the bowl and handle, and then the article is plated entire. Ask your jeweler for them, and insist upon having the Inlaid.

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Our new guide to rose culture which gives full directions for growing every flower worth having, sent free on request, and included in above offer.

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## PUBLIC OPINION.

The *Commercial* is hopeful that in adversity, with a dark outlook, the Republican party will cut away a good deal of its dead wood and barnacles, drop peanut politics and bring its men of brain and character to the front. The gravest danger that confronts it is the temptation to drift into the cave of Adullam with the malcontents of the Democratic party, into temporary and discreditable alliances with the silver men, with disgruntled spoils-men and with Democratic malcontents generally, in order to embarrass the administration even when it is seeking to enforce a substantially Republican policy. The people do not like such tactics and the party that practices them will make no headway in gaining public confidence. The Republicanism for the "new era" is the Republicanism of Theodore Roosevelt, not that of James S. Clarkson.—*Buffalo Commercial (Republican)*.

A good member of the Republican party in the United States, writing a business letter shortly after Cleveland's election, added the following postscript: "The Lord reigneth until the fourth of March," which means that faith in God's controlling power in the affairs of men depends entirely upon our approval of what happens. Such faith as this is not worth a row of pins either for personal strengthening or as an expression of trust in God. That Republican should have written, "Cleveland is elected, but the Lord reigns."—*Indian Witness (Calcutta)*.

A few years ago, passing a taxidermist's with a friend who was an amateur enthusiast upon the proper mounting of the trophies of his gun, he took occasion to call attention to the defective work of professionals. "Look, now," he said, "at that owl in the window. An owl never stands like that." But just then the owl moved on his perch. We often recall our friend's surprised features when the homely spade or the prosaic exploration of some Egyptian tomb turns up evidence which forces the theorizers to make some radical changes in the fine-spun dogmas which they have preached with such authority.—*The Watchman*.

The recent disappearance of the London edition of the New York *Herald* is immensely gratifying to all humane citizens, because it indicates the total and crushing failure of the most brazen and determined effort ever made to destroy the sacred day of rest. Every one well remembers the confidence with which the New York *Herald* attempted to establish in this country the degraded and disastrous custom of issuing daily newspapers on Sunday—a custom which is one of the greatest social curses of the United States. Fortunately, the good sense of the English people snuffed out that base Yankee institution, and the failure of so wealthy and powerful a journal will discourage everybody else from repeating the odious experiment.—*The Methodist Times (London)*.

It seems as if the next division of political parties in this country were almost sure to be on lines like these: on the one side the party of vigorous, aggressive, progressive Americanism; on the other the party of obstruction, of foreign sympathies and alien ideas. A campaign of education in this respect is now going on. The distinction is becoming more and more sharply indicated between those who are ashamed or unwilling to be Americans and those who are not unwilling or ashamed.—*New York Sun*.

The minister in a suburb where it is beyond the power of man to keep a place of worship empty, the rich deacon and elder of a church where people wait for seats, the "retired people" who have left the little places they were the life of and never cast a thought to them—all these need the admonition direly. Has any one a right to forget the place—poor and remote it may be—where he first heard the gospel? Whatever place he comes to occupy, that church ought to have some little share at least in his prayers and his gifts to the very last.—*British Weekly*.

## SHE WAS SURPRISED.

## So Will You Be When You Read It.

## It Certainly Has Been a Source of Wonder and Comment.

## But the Lady is Ready to Substantiate Everything.

CHARLESTOWN, MASS. There has been in this place much wonder and comment of late in regard to a certain lady—a Mrs. Agnes S. Morton, who resides at 388 Main Street, Charlestown, Mass. She was seen at her home and explained the whole interesting matter as follows:

"I do not know how to express myself to you and the public at large about this matter," she said, "but I feel it my bounden duty to say something."

"Everybody knows that I have been a great sufferer from dyspepsia for twenty-five years and that I tried most everything and different doctors, but all were failures. I became so weak that I was unable to walk steadily, had no appetite and what I did eat was the most simple kind of food; but my stomach was unable to retain even that.

"I could not sleep at night, had no ambition for anything and was a total wreck. I knew I would have to do something as I could not stand it many weeks longer. Why, I could not go up stairs without sitting down, and my heart would beat and I would be all of a tremble. I got a bottle of Dr. Greene's Nervura blood and nerve remedy and had taken scarcely one-half of it when I began to have an appetite, and when I finished the remainder the trembling had left me, the palpitation was better and I could sleep nights. I took four bottles and then left off to see if the great benefit I had received was permanent, for everything I had taken before had proved only temporary.



MRS. AGNES S. MORTON.

"But I found that it was not so in this case. I have not taken it now for some time and its results are just as good and permanent.

"I must tell you I am like a new person. I have an excellent appetite, can eat anything and everything and I feel buoyant and ambitious.

"I cannot express half I want to, and all this is perfectly true, as all my friends and acquaintances are knowing to all the facts.

"I never expected to be cured as my case had been of so long standing. I hoped for nothing more than relief for a while; but I am cured, perfectly cured. Yes; I do not hesitate to say that through the blessing of God and Dr. Greene's Nervura blood and nerve remedy I am completely cured."

Such is the lady's remarkable story, and we

doubt if such wonderful cures have ever before been made as are effected by this truly valuable discovery, Dr. Greene's Nervura blood and nerve remedy.

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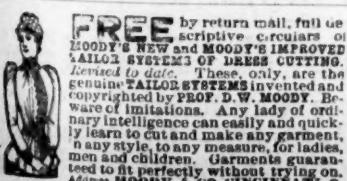
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PROF. E. A. PARK.

Edwards A. Park, the pupil of Emmons, was the Nathaniel W. Taylor of Andover. He was a teacher of great intellectual acuteness and breadth and completely emancipated the Congregational theology from the last remnant of strict Calvinism. The quickening power of his influence on multitudes of pupils who have carried his theological method further than the master is one of the most notable facts in the recent history of the church. The present Andover theology is in the direct line of this development. It is due to the extension of the idea of the universal atonement of Christ.—*Bishop J. F. Hurst, in his recent work on Church History.*

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His work has been as remarkable for its variety as for its dignity and importance or the length of time for which it has continued. . . . When the duty was done he has not sought for personal credit or popular applause. . . . His official action has tended to make or unmake great industries. Great fortunes have depended upon it. He has affected values of millions upon millions, and yet he retires from office with unstained hands, without fortune and without a spot upon his integrity. He has no children pensioned at the public charge. He will leave behind him no wealth gained directly or indirectly from his public opportunities. He will go back to a humble and simple dwelling, not exceeding in costliness that of many a Massachusetts mechanic or farmer. But honor, good family, the affection of his fellow-citizens, the friendship of his fellow-senators will enter its portals with him and there they will lie with him until he leave it for his last home.—*Senator Hoar.*

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The wisest pope who has worn the triple crown for centuries. The infantile wailings of the papal see ceased with the death of Pius IX. Leo displayed leonine traits from the beginning. He beat the Iron Chancellor of Germany on his own ground. France had slipped away from papal control and Leo set about recovering it. This he did by allying himself with the republic and putting down the monarchistic machinations of the French prelates. His last act is to give the republic a steady hand in the present storm. This policy will make France loyally Catholic. And now in this McGlynn episode Leo makes himself the ally of labor reformers and at the same time becomes their leader. He is putting his hand on a source of power in America. He is seeking a mode of avoiding collision with American sentiment on the school question. And he has so far developed his policy and shown its results that it is highly probable that the college of cardinals will select a successor who will continue it. The reactionary Plus had stranded the papacy; Leo has relaunched it and put fire under its steam generators.—*The Interior.*

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IT WILL SERVE THE INTERESTS of all concerned if, in correspondence suggested by announcements in our ADVERTISING COLUMNS, mention is made of the fact that the advertisement was seen in the Congregationalist.

## NOTES FROM ABROAD.

— Dr. A. T. Pierson has been delivering the Duff lectures on missions before the students of Glasgow University. The New Acts of the Apostles has been the general theme.

— The World's Women's Christian Temperance Union, through Lady Somerset and Miss Frances E. Willard, has forwarded to Bishop J. M. Thoburn, the president of the recent Decennial Conference of Indian Missionaries, a protest against the refusal of that body to commit itself to opposition to the government traffic in alcohol and opium and state regulation of vice.

— "Father Ignatius" has left the cloister of Llanthony for a time and recently ventured to Oxford, where, abetted by the ritualistic vicar of St. Mary's, he has been inveigling publicly against Rev. Charles Gore and his brethren at the Pusey House. Canon Cheyne, the Bishop of Ripon and Professor Ryle were not exempted from the denunciations of Ignatius, and as a result of his tirade a lively controversy has sprung up at Oxford and a memorial to the archbishops and bishops is receiving many signatures, asking them to speedily and effectually prevent the possibility in the future of paid, licensed, authorized clergymen "attacking, maligning and falsifying" the Holy Scriptures and the teaching of the Lord Jesus Christ respecting them.

— Just what does the Welsh suspensory bill, introduced into the House of Commons, mean to Welsh conformists? The *Independent*—good authority—thus explains:

The bill will not prevent new appointments of vicars and curates, but all such clerical officials will be debarred from claiming that compensation when the church is disestablished which will be given to present incumbents. A bill to the same effect was brought into the Commons by Mr. Gladstone in 1868, after he had carried his resolutions for the disestablishment and disendowment of the Irish Church, but it was thrown out by the Lords. And when, after the ensuing general election, which placed Mr. Gladstone in power, the premier introduced his bill for putting an end to the Protestant establishment, it was found that in the interval there had been a wholesale manufacture of incumbents and curates, many of whom, having secured their "compensation," migrated to England, and in the end the disestablished Irish Episcopal Church managed to carry off thirteen millions sterling out of the sixteen millions set free! It is to prevent a repetition of this scandal that a suspensory bill in the case of Wales, and of Scotland also, has become imperative.

— There is serious distress among the rural clergy of the Church of England in consequence of the depression of agricultural interests. Dr. Perowne, Bishop of Worcester, in an appeal in behalf of a large number of such sufferers in his diocese, speaks of many instances within his knowledge where livings once of comfortable income now yield little more than the wages of a day laborer. When the matter was debated in the Lower House of Convocation the Dean of Gloucester mentioned "heart-rending" cases of destitution among the clergy—cases where they had to dispense with fire in inclement weather, or to stay in bed for want of proper clothing; others had not tasted meat for months; others had had to part with books and furniture; others had to let their insurances lapse; others could not educate their children. That an endowed church operates as a check on the voluntary liberality of the people would appear from the fact stated in the debate that the incomes of the Nonconformist ministers average nearly one-third more than those of the Establishment. And yet the Anglican Church has recently spent money by tens of millions in the restoration and adornment of its buildings. That it is not disposed to neglect the more vital matter of ministerial relief appears in the proposal of the Dean of Windsor for a voluntary contribution from archbishops, bishops, deans and canons of five per cent. on their incomes above

£500 a year, a measure which would produce about £9,000 per annum. Although the clergy thus take the lead in the emergency it is generally admitted to be a responsibility mainly resting on the laity, and the daily press urge the town parishes, especially of the richer sort, to do their duty in the case. It is doubtful if similar destitution exists in any other Christian country at present, unless in Russia.

— Representatives of the free churches of the city of Birmingham recently met to form a union to work along lines similar to those fostered by the Evangelical Alliance in this country. No opposition to this was suggested by any representative of any of the ten or more sects represented. But when, later, it was proposed to form a council, which would enable Nonconformists to take concerted political action on questions affecting their common interest or bearing on the social, moral and religious welfare of the people of the city, then Rev. Dr. R. W. Dale made known his opposition in the following words:

For myself, at least—and I have taken a more or less active part in questions of social and political reform all my life through—for myself I have always felt that the line to be taken is this: that the churches should do all they can, in the power of the grace and truth of Christ, to renew and to sanctify those whom they reach, and that then they, as citizens, not as members of churches, should appear in the community to discharge their duties to it under the control of the spirit and law of Christ. I believe that we shall not hasten the triumph of the principles for which we care, shall not hasten the securing of the ends on which our hearts are set, by any such organized interference of churches with municipal and political life. I do not want to see a Nonconformist party in Birmingham touching municipal elections. I do not want to see a Nonconformist party in Birmingham touching political elections.

Naturally such a speech by such an honored leader had great weight, but it did not prevent a large majority of the delegates deciding to form the council. In his speech and in the action of the delegates we find a significant illustration of the opposing currents of thought in Great Britain. Perhaps if the Birmingham churches had been willing to commit the work of municipal reform to an organization of citizens like that proposed by the Pilgrim Association in Boston Dr. Dale would not have made these objections.

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**CABINET SIDEBOARDS.**—Did any of our readers ever see a cabinet sideboard? If not, do not miss the opportunity which offers this week to secure one of these fascinating sideboards at Paine's, 48 Canal Street. They are as much ahead of an ordinary sideboard as the latter is superior to a small buffet. The arrangement of chests, closets, compartments, partition drawers, etc., is most complete.

Would you rather buy an chimney, one a week the year round, or one that lasts till some accident breaks it?

Tough glass, Macbeth's "pearl top" or "pearl glass," almost never break from heat, not one in a hundred.

Where can you get it? and what does it cost? Your dealer knows where and how much. It costs more than common glass; and may be, he thinks tough glass isn't good for his business.

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Patent lambskin-with-wool-on swab and book—How to Take Care of Leather—both free at the store.

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It has a remarkably close adjustment and jeweled bearings—which make it an accurate time-keeper; while taste, elegance and genuineness are combined in its outward appearance.

It is handsome enough for Sunday and cheap enough for weekdays. May save buying your Sunday watch. Any jeweler will show you many styles of the new, quick-winding Waterbury. \$4 to \$15.

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was the first to thoroughly appreciate the wonderful properties of **WILLIAMS' BARBERS' SOAP** — for TOILET USE. He realized

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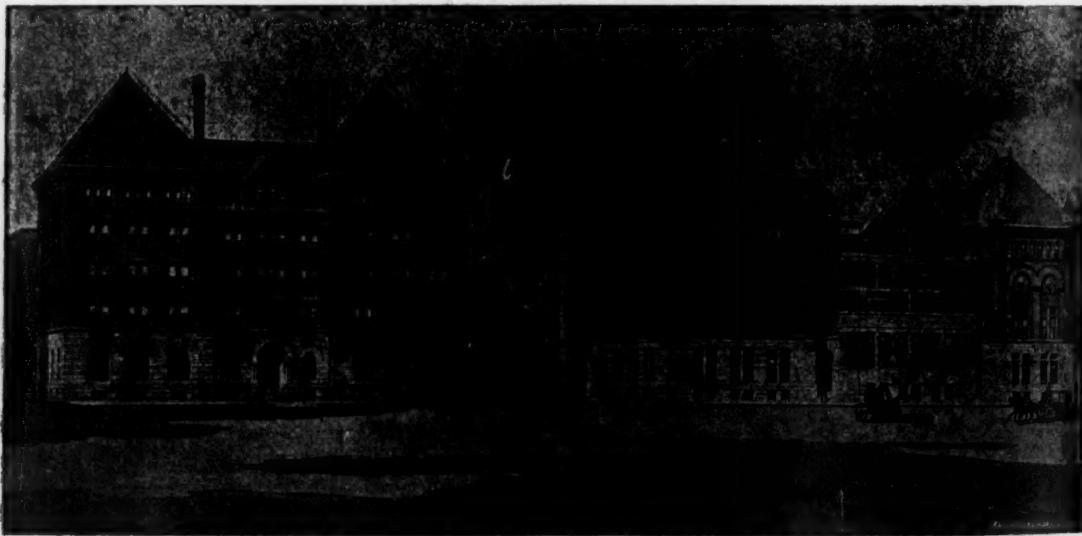
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